

'Isa:

[01] The excuse of the 'Arab speaking' Christians ...

[02] The Most Awful Name in the sight of Allah, is a man that calls himself "King of Kings":

[03] What does Islam teach about its "Isa"?

[04] Islam teaches that 'Isa [the person] is a mere creature/creation, whose person [not merely body] was created from "dust", see:

[05] Islam teaches that "Allah" could destroy "Isa" the "Messiah" whenever He wanted, since "Allah" is not the "Messiah":

[06] Islam teaches that 'Isa is just [not more than] a "slave" [[having no Divinity whatsoever]; not servant] of "Allah", see:

[07] Islam teaches that there is no difference between its 'prophet' [razul] "Isa" and any of the other 'prophets' [whom are not actually the prophets of the Scriptures [KJB]] of Islam:

[08] Islam teaches that 'Isa's followers [Al-Hawariyyun (the disciples)] were "Muslims", not "Christians":

[09] Islam teaches that its "Allah" has no sons [not even Christians are sons, neither Jews, etc, none], and its 'Isa is not the son of Allah:

[10] Islam teaches that the true followers of 'Isa were Muslims, and that his "glad tidings" were foretelling the coming of Ahmad [Muhammad]:

[11] Islam teaches that those who Deify and worship Jesus [are poly-theists, committed Shirk [making partners equal to], thus are Mushrikun, sinners/disbelievers, etc], will be doomed to eternal tormenting hellfire:

[12] Islam teaches that 'Isa was never killed, never died, nor was crucified, nor buried, nor resurrected in an immortal body:

[13] Islam teaches that "Isa" was whisked away by Allah [the people being deceived by Allah into believing 'Isa died, thus starting the false belief in the death/resurrection of "Jesus" from their perspective] and taken to the second level of Heaven [in Islam, there are 7 levels, 7th being the highest] where "Yahya" [John the Baptist] is, which means that 'Isa was not ascended to the Right Hand of God [Jehovah the Father]:

[14] Islam teaches that 'Isa is not one person of the "three" persons [Father, Son and Holy Spirit], and that their "Allah" is not a 'father' [having no son, nor children], nor is their 'Isa the son of the father, and their 'Holy' Spirit [Ruh] is not Divine, but rather is "Jibril" [a created 'angel'], but Muslims believe, because the Qur'an teaches that "Christians" believe that the "trinity" is made up of "Father (Allah), Mother (Maryam) and their Son, "Isa" who was supposed to have come through [a form of] sexual copulation, like the pagan mythos of Zeus, Hercules, Horus, Isis, etc.):

[15] Islam teaches that the 'Isa of the Qur'an will appear in the last day to destroy Christians ["Cross", wearers/followers] and Jews [cursed into "rats", "apes", "pigs"] and abolish the Jizyah [extortion to live, thus only two options remain, submit to Islam or perish]:

[16] Islam teaches that 'Isa performed a miracle and spoke from the "cradle", and another miracle of creating a living bird out of clay [neither of which the Scriptures [KJB] speak about Jesus]:

[17] Islam teaches that 'Isa received **a book from Allah, the Injeel, in which** was "guidance and light and confirmation":

[18] Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

[19] 'Isa, the so-called [Muslim] Jesus, the Ayah's of the Qur'an -

[20] The Qur'an [which is supposed to be "mubeen" [clear]] and Islam, teaches that 'Isa is the "son of Maryam" [Miriam], who herself was the daughter of "Imran" [Amram] and sister to "Harun" [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as "Haman" [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name], and Maryam's mother was "Hannah" who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

[21] The Testimony of Jesus:

[22] Godhead texts:

[23] Michael is Jesus Texts:

[24] Crucifixion texts:

[01] The excuse of the 'Arab speaking' Christians ...

Arab speaking 'Christians' do **not** use the word 'Isa for Jesus, they use an Arabic word, Yasou'.

[02] The Most Awful Name in the sight of Allah, is a man that calls himself "King of Kings":

Muhammad said that the most awful name in "Allah's" sight on the Day of Resurrection will be that of a "man" who calls himself, "King of kings". So "Allah" will hate the man called "King of kings", whom the Christians know as Christ Jesus:

Isaiah 9:6 KJB - For unto us a child is born, unto us a son is given: and the government

shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:7 KJB - Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice **from henceforth even for ever.** The zeal of the LORD of hosts will perform this.

Isaiah 49:13 KJB - Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for **the LORD hath comforted his people,** and will have mercy upon his afflicted.

Isaiah 49:14 KJB - But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Isaiah 49:15 KJB - Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Isaiah 49:16 KJB - Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Isaiah 54:5 KJB - For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Jeremiah 23:5 KJB - Behold, the days come, saith the LORD, that I will raise unto David **a righteous Branch,** and **a King shall reign and prosper, and shall execute judgment and justice in the earth.**

Jeremiah 23:6 KJB - In his days Judah shall be saved, and Israel shall dwell safely: and **this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.**

Acts 10:36 KJB - The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

1 Timothy 6:15 KJB - Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

Revelation 1:5 KJB - And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and **the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood,

Revelation 17:14 KJB - These shall make war with the Lamb, and the Lamb shall overcome them: for **he is Lord of lords, and King of kings:** and **they that are with him are called, and chosen, and faithful.**

Revelation 19:16 KJB - And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

“... Narrated Abu Huraira: **Allah's Apostle said, “The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings).”**

Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by '**The king of kings' is 'Shahan Shah.**’ ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 225 -

“... Narrated Abu Huraira: The Prophet said, “**The most awful (meanest) name in Allah's sight.**” Sufyan said more than once, “**The most awful (meanest) name in Allah's sight is (that of) a man calling himself king of kings.**” Sufyan said, “Somebody else (i.e. other than Abu Az-Zinad, a sub-narrator) says: What is meant by '**The king of kings' is 'Shahan Shah.**’ ...”

Sahih Muslim, Book 025, Chapter 4, Number 5338 -

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **The vilest name in Allah's sight is Malik al-Amidh (King of Kings).** The narration transmitted on the authority of Shaiba (contains these words): **There is no king but Allah, the Exalted and Glorious.** Sufyan said: Similarly, **the word Shahinshah (is also the vilest appellation).** Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: **The vilest.** ...”

Sahih Muslim, Book 025, Chapter 4, Number 5339 -

“... Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: **The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.** ...”

Sunan Abu Dawud, Volume 5, Book 40, Chapter 62, Number 4961 -

“... 4961. It was narrated from Sufyan bin 'Uyainah, from Abu Az-Zinnad, from Al-A'raj, from Abu Huraurah, who conveyed it from the Prophet; he said: **“The most despised of names to Allah, on the Day of Resurrection, will be a man who is called; Malik Al-Amlāk (king of kings).”** (Sahih)

Abu Dawud said: Shu'aib reported it from Abu Hamzah, from Abu Az-Zinnad, with his chain, and he said: **“the most obscene name”** ...”

Jami at-Tirmidhi, Volume 5, Book 41, Chapter 65, Number 2837 -

“... 2837. Al-A'raj narrated that Abu Hurairah conveyed to him that **the Prophet said: “The most despicable (Akhna') name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlāk)”** (Sahih)

Sufyan said: “(Like) 'Shahani Shah (Shah of Shah's).” And the meaning of Akhna' is most despicable. And this Hadith is Hasan Sahih. ...”

“... Comments: Akhna (most disgraced) according to some it means 'ugliest'. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like, ruler of the rulers, king of the kings, etc, because complete sovereignty is Allah's. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Also, the Two Sahihs recorded Abu Hurayrah saying that the Prophet said, (The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.) ...”

Tafsir of al-Qurtubi on Surah 1:4 -

[Page 121] “... The recitation of malik is established and it has meanings which mālik does not have, and Allah knows best.

It is said that it is not permitted to give anyone this name nor to call other than Allah Almighty by it. Al-Bukhari and Muslim related from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, “Allah will seize the earth on the Day of Rising and roll up heaven in His right hand and then say, 'I am the King. Where are the kings of the earth?'” Abu Hurayra also reported that the Messenger of Allah, may Allah bless him and grant him peace, said, “The most abased man in the sight of Allah is a man who calls himself, 'the King of Kings.'” Muslim added, “There is no king except Allah Almighty.”: Sufyan said, “Like the Persian term Shahanshah.” The Messenger of Allah, may Allah bless him and grant him peace, said, “The man with whom Allah will be angriest is a man who calls himself, 'the king of kings.' There is no king except Allah.” Ibn al-Hassar said, “It is like that with 'King of the Day of Judgment' and 'Master of [page 121-122] the Kingdom.'” There is no disagreement that this title is forbidden to all creatures in the same way that 'the King of kings' is. ...”

[03] What does Islam teach about its “Isa”?

The Qur'an speaks of Maryam and 'Isa and the birthplace, [and please take notice that the Qur'an does not speak of Nazareth, nor a Bethlehem birth, as it merely says a “far place”, being unspecified, and speaks nothing of the taxation of the Romans, nor of the travelling, nor of Joseph being with her, nor of the crowded inn, nor of the 'star' [company of angels], nor of a manger, nor later of the Magi, nor of the gifts [Gold [King], Frankincense [Priest] and Myrrh [Sacrifice]], but rather a date palm-tree [having no significance whatsoever], though some later commentators attempt to rewrite the Qur'anic verses adding notations, for obvious reasons, yet the passage of the Qur'an speaks about Maryam wanting to die, though Scripture [KJB] knows nothing of such a statement]:

Surah 19:22-25 (Pickthall translation) -

“... [v.22] And she conceived him, and she withdrew with him to a far place. [v.23] And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten! [v.24] Then [one] cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, [v.25] And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee. ...”

[04] Islam teaches that 'Isa [the person] is a mere creature/creation, whose person [not merely body] was created from “dust”, see:

Surah 3:45 (al-Hilali-Khan translation) -

“... [v.45] (Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [**“Be!” – and he was! i.e. 'Isa (Jesus) the son of Maryam (Mary)**] from Him, his name will be the Messiah 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.” ...”

Surah 3:47 (al-Hilali-Khan translation) -

“... [v.47] She [Maryam (Mary)] said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: “Be!” – and it is. ...”

Surah 3:59 (al-Hilali-Khan translation) -

“... [v.59] Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” – and he was. ...”

Surah 4 :171 (al-Hilali-Khan translation) -

“... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), **was (no more than) a Messenger of Allah and His Word, (“Be!” – and he was)** which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] ...”

Surah 19:35 (al-Hilali-Khan translation) -

“... [v.35] It befits not (the Majesty of) Allah that He should begat a son [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] ...”

Tafsir of al-Jalalayn on Surah 3:59 -

“... [3:59] Truly, **the likeness of Jesus**, his remarkable case, in God’s sight, **is as Adam’s likeness, as the case of Adam**, whom God created without father or mother: **this is a comparison of one remarkable thing with another** more remarkable, so that it convinces the disputer and establishes itself in one’s mind more effectively. **He created him, Adam, that is, his form, of dust, then said He to him, ‘Be,’ a human being, and he was; similarly, He said to Jesus, ‘Be’ — without a father — and he was.** ...”

[05] Islam teaches that “Allah” could destroy “Isa” the “Messiah” whenever He wanted, since “Allah” is not the “Messiah”:

Surah 5:17 (al-Hilali-Khan translation) -

“... [v.17] Surely, **in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)**[3]. Say (O Muhammad): **“Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?”** And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He **creates** what He wills. And Allah is Able to do all things. ...”

[06] Islam teaches that 'Isa is just [not more than] a “slave” [[having no Divinity whatsoever]; not servant] of “Allah”, see:

Surah 4:172 (al-Hilali-Khan translation) -

“... [v.172] Then whoever disputes with you concerning him [**'Isa** (Jesus)] after (All this) knowledge that has come to you [i.e. **'Isa** (Jesus) **being a slave of Allah, and having no share in Divinity**], say: (O Muhammad) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie.” ...”

Surah 19:30 (al-Hilali-Khan translation) -

“... [v.30] “He [**'Isa** (Jesus)] said: **“Verily I am a slave of Allah**, He has given me the Scripture and made me a Prophet; [3]”. ...”

Surah 43:59 (al-Hilali-Khan translation) -

“... [v.59] He [**'Isa** (Jesus)] **was not more than a slave**. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. **his creation** without a father). ...”

[07] Islam teaches that there is no difference between its 'prophet' [razul] “Isa” and any of the other 'prophets' [whom are not actually the prophets of the Scriptures [KJB]] of Islam:

Surah 2:136 (al-Hilali-Khan translation) -

“... [v.136] Say (O Muslim), “We believe in Allah and that which was sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub

(Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to **the Prophets** from their Lord. **We make no distinction between any of them**, and to Him we have submitted (in Islam)."

[08] Islam teaches that 'Isa's followers [Al-Hawariyyun (the disciples)] were "Muslims", not "Christians":

Surah 5:111 (al-Hilali-Khan translation) -

"... [v.111] And when I (**Allah**) revealed to Al-Hawariyyun (the disciples) [of 'Isa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." ..."

[09] Islam teaches that its "Allah" has no sons [not even Christians are sons, neither Jews, etc, none], and its 'Isa is not the son of Allah:

Surah 2:116 (al-Hilali-Khan translation) -

"... And they (**Jews, Christians and pagans**) say: **Allah has begotten a son** (children of offspring) [1]. Glory be to Him (Exalted be He above all that they associate with Him). **Nay**, to Him belongs all that is in the heavens and on the earth, and surrender with obedience (in worship) to Him. ..."

"... [1] (V.2:116) "They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ... Nay"

Narrated Ibn 'Abbas: The Prophet said, "Allah said, 'The **son of Adam tells lies against Me** though he has no right to do so, and **he abuses Me** though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and **as for his abusing Me: it is his statement that I have a son (or offspring) No!** Glorified be Me! **I am far from** taking a wife or **a son** (or offspring)." (Sahih Al-Bukhari, Vol. 6, Hadith No. 9). ..."

Surah 3:55 (al-Hilali-Khan translation) -

"... [v.55] And (remember) when Allah said: "O 'Isa (Jesus)! I will take you and raise you to Myself and **clear you** [of the forged statement that 'Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute." ..."

* Notation in al-Hilali-Khan translation on Surah 3:55 - "... (V.3:55) The advent (descent) of 'Isa (Jesus), [son of Maryam (Mary)]. a) Narrated Abu Hurairah: Allah's Messenger said, "By Him in Whose Hand my soul is, surely ['Isa (Jesus)], the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just

ruler); he will break the cross and kill the pigs and there will be no Jizyah* (i.e. taxation taken from non-Muslims).”

Surah 3:62 (al-Hilali-Khan translation) -

“... [v.62] Verily! This is the true narrative [about the story of '**Isa** (Jesus)], and La ilaha illallah (none has the right to be worshipped but **Allah**, the One and the Only True God, Who **has** neither a wife **nor a son**). And indeed, Allah is the All-Mighty, the All-wise. ...”

Surah 19:35 (al-Hilali-Khan translation) -

“... [v.35] **It befits not (the Majesty of) Allah that He should begat a son** [this refers to the **slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah**]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] ...”

“... [4] (V.19:35) See the footnote of (V.2:116). ...”

Surah 19:88-93 (al-Hilali-Khan translation) -

“... [v.88] And **they say**: “The Most Gracious (**Allah**) **has begotten a son** (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and **the Christians say that He has begotten a son ['Isa (Jesus)]**, and the pagan Arabs say that He has begotten daughters (Angels and others)].” [v.89] Indeed **you have brought forth (said) a terrible evil thing**. [v.90] **Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins**. [v.91] **That they ascribe a son (or offspring or children) to the Most Gracious (Allah)**. [v.92] But **it is not suitable for** (the Majesty of) the Most Gracious (**Allah**) **that He should beget a son** (or offspring or children). [v.93] There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. ...”

Surah 72:1-4 (al-Hilali-Khan translation) -

“... [v.1] Say (O Muhammad): “It has been revealed to me that **a group (from thee to ten in number) of jinn [1] listened (to this Qur'an)**. **They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)!** [v.2] 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [v.3] **'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).** [2] [v.4] 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in falsehood. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 415 -

“... Narrated Abu Huraira: **Allah's Apostle said, “Allah the Most Superior said, “The son of Adam slighted Me**, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. **As for his slighting Me, it is that he says that I have a son**; and his disbelief in Me is his statement that I shall not

recreate him as I have created (him) before.” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 9 -

“... Narrated Ibn Abbas: **The Prophet said**, “**Allah said**, 'The son of Adam tells a lie against me though he has no right to do so, and **he abuses Me though he has no right to do so**. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and **as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.**” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 498 -

“... Narrated Abu Huraira: **The Prophet said**, “**Allah said**: 'The son of Adam tells a lie against Me, though he hasn't the right to do so. **He abuses me though he hasn't the right to do so**. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, the first creation was not easier for Me than new creation. **As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me.**” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 499 -

“... Narrated Abu Huraira: **Allah's Apostle said**, “**Allah said**: – 'The son of Adam tells a lie against Me and he hasn't the right to do so; and **he abuses me and he hasn't the right to do so**. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and **his abusing Me is his saying that Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me.**” ...”

[10] Islam teaches that the true followers of 'Isa were Muslims, and that his “glad tidings” were foretelling the coming of Ahmad [Muhammad]:

Surah 61:6 (al-Hilali-Khan translation) -

“... And (remember) when **'Isa** (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and **giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.**[2] But when he (**Ahmad i.e. Muhammad**) came to them with clear proofs, they said: “This is plain magic.”[3] ...

... [2] (V.61:6) i.e. the second name of Prophet Muhammad and it (Ahmad) literally means: “One who praises Allah more than others”.

[3] (V.61:6)

A) Narrated Jubair bin Mut'im: Allah's Messenger said, “I have five names: I

am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

B) Narrated Abu Hurairah: Allah's Messenger said, "By Him (Allah) in Whose Hand my soul is, surely, the son of Mary [Isa (Jesus)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (Sahih Al-Bukhari, Vol. 3, Hadith No. 425). ..."

[11] Islam teaches that those who Deify and worship Jesus [are poly-theists, committed Shirk [making partners equal to], thus are Mushrikun, sinners/disbelievers, etc], will be doomed to eternal tormenting hellfire:

Surah 43:74-77 (al-Hilali-Khan translation) -

"... [v.74] **Verily, the Mujrimun** (criminals, sinners, **disbelievers**) **will be in the torment of Hell to abide therein forever.** [v.75] **(The torment will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** [v.76] We wronged them not, but they were the Zalimun (polytheists, wrong-doers). [v.77] **And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us."** He will say: "**Verily, you shall abide forever.**" ..."

[12] Islam teaches that Isa was never killed, never died, nor was crucified, nor buried, nor resurrected in an immortal body:

Surah 4:156-157 (al-Hilali-Khan translation) -

"... [v.156] And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); [v.157] And because of their saying (in boast), "**We killed** Messiah **'Isa** (Jesus), son of Maryam (Mary), the Messenger of Allah," – **but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain knowledge), they follow nothing but conjecture. For surely; they killed him not** [i.e. Isa (Jesus), son of Maryam (Mary)]:

[13] Islam teaches that "Isa" was whisked away by Allah [the people being deceived by Allah into believing Isa died, thus starting the false belief in the death/resurrection of "Jesus" from their perspective] and taken to the second level of Heaven [in Islam, there are 7 levels, 7th being the highest] where "Yahya" [John the Baptist] is, which means that Isa was **not** ascended to the Right Hand of God [Jehovah the Father]:

Surah 3:55 (al-Hilali-Khan translation) -

“... [v.55] And (remember) when Allah said: “O 'Isa (Jesus)! **I will take you and raise you to Myself and clear you** [of the forged statement that 'Isa (Jesus) is Allah's son] **of those who disbelieve**, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” ...”

Tafsir of al-Jalalayn on Surah 3:54-55 -

“... [3:54] God says: And they, the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and **God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers**, most knowledgeable of him [Jesus]. [3:55] And mention, when God said, ‘**O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death**, and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. ...”

Surah 4:157 (Yusuf-Ali translation) -

“... That they [*] said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah.; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: - [**] ...”

* (personal clarification) - “They” is the Jews.

** (Yusuf-Ali translation notation on Surah 4:157, bold, underline added for emphasis, mine) - “... 663 The Orthodox-Christian Churches make it a **cardinal** point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and converses, and ate with his disciples, and was afterwards taken up bodily to heaven. This is **necessary** for the theological doctrine of blood sacrifice and vicarius atonement for sins, which is **rejected** by Islam. ... The Qur'anic teaching is that Christ was **not** crucified nor killed by the Jews, notwithstanding certain apparent circumstances”

Surah 4:158 (al-Hilali-Khan translation) -

“... [v.158] But **Allah raised ['Isa (Jesus)] up** (with his body and soul) **unto Himself** (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. ...”

Tafsir of al-Jalalayn on Surah 4:157-158 -

“... [v.157] And for their saying, boastfully, ‘We slew the Messiah, Jesus son of Mary, the Messenger of God’, as they claim: in other words, for all of these [reasons] We have punished them. God, exalted be He, says, in repudiating their claim to have killed him: And **yet they did not slay him nor did they crucify him, but he, the one slain and crucified, who was an associate of theirs [the Jews], was given the resemblance, of Jesus. In other words, God cast his [Jesus’s] likeness to him and so they thought it was him [Jesus].** And those who disagree concerning him, that is, concerning Jesus, are surely in doubt regarding, the slaying of, him, for some of them said, **when they saw the slain man: the face is that of Jesus, but the body is not his, and so it is not he;** and others said: no, it is he. They do not have any knowledge of, the slaying of, him, only the pursuit of conjecture (illā ittibā‘a l-zann, is a discontinuous exception) in other words: ‘instead, they follow conjecture regarding him, that which **they imagined [they saw]; and they did not slay him for certain** (yaqīnan, a circumstantial qualifier emphasising the denial of the slaying). [v.158] **Nay, God raised him up to Him.** God is ever Mighty, in His kingdom, Wise, in His actions. ...”

Surah 17:44 (al-Hilali-Khan translation) -

“... The **seven heavens** and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. ...”

Tafsir al-Jalalayn translation and notation on Surah 21:30 -

“... Have they not ([one may] read a-wa-lam or a-lam) realised, [have they not] come to know, those who disbelieve, that the heavens and the earth were closed together and then We parted them, We made **seven heavens** and seven earths — or [it is meant] that the heaven was parted and began to rain, when it did not use to do so, and that the earth was parted and began to produce plants, when it did not use to do so; and We made, of water, [the water] that falls from the heaven and that springs from the earth, every living thing?, in the way of plants and otherwise: in other words, water is the cause of such [things] having life. Will they not then believe?, by affirming My Oneness? ...”

Surah 65:12 (al-Hilali-Khan translation) -

“... It is Allah Who has created **seven heavens** and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah surrounds all things in (His) Knowledge. ...”

Tafsir al-Jalalayn translation and notation on Surah 65:12 -

“... God it is Who created **seven heavens**, and of earth the like thereof, that is to say, seven earths. The command, the revelation, descends between them, between the heavens and the earth: Gabriel descends with it from the seventh heaven to the seventh earth, that you may know (li-ta‘lamū is semantically connected to an omitted clause, that is to say, ‘He apprises you of this creation and this sending down [that you may know]’),

that God has power over all things and that God encompasses all things in knowledge. Medinese, consists of 12 verses. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 429 -

“... The Prophet said, “While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' **Then we ascended to the second heaven.** It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' **Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.'** Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens, there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to **the seventh heaven** and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in **the seventh heaven**) and I saw its Nabk fruits which resembled the clay jugs of Hajar (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him

(to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Sahih al-Bukhari, Volume 5, Book 58, Number 227 -

"... Narrated Abbas bin Malik: Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' **Then Gabriel ascended with me till we reached the second heaven.** Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then

Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to **the seventh heaven** and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over **the seventh heaven**), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again

I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers. ...'

Sahih Muslim, Book 001, Chapter 75, Number 0309 -

"... It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of version. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. **Then we ascended to the second heaven.** Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. **The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side, welcomed me and prayed for my good.** Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (may peace be upon him). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said: "We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied:

Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to **the seventh heaven**. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shall not be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him. ...”

Sahih Muslim, Book 001, Chapter 75, Number 0313 -

“... Anas b. Malik reported: Abu Dharr used to relate that the Messenger of Allah (may peace be upon him) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by his hand, he ascended with me to the heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked when he there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates

of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. **Then Gabriel ascended with me to the second heaven.** He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, **Jesus**, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (may peace be upon him) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome to the righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk. ...”

Sahih Muslim, Book 001, Chapter 75, Number 0314 -

“... Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (may peace be upon him) said: I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (may

peace be upon him). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. **(The Holy Prophet) observed that he met Jesus in the second heaven**, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached **the seventh heaven** and I came to Ibrahim. He (the narrator) narrated in this hadith that the Prophet of Allah (may peace be upon him) told that he saw four rivers which flowed from (the root of the lotus-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: ' Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end. ..."

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

"... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over **seven Heavens**." And Thabit recited, "The Verse: - 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -

"... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the

women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the **seven heavens**' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off." [page 464 paragraph 689]

[page 466 paragraph 693] "... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism."

[14] Islam teaches that 'Isa is not one person of the "three" persons [Father, Son and Holy Spirit], and that their "Allah" is not a 'father' [having no son, nor children], nor is their 'Isa the son of the father, and their 'Holy' Spirit [Ruh] is not Divine, but rather is "Jibril" [a created 'angel'], but Muslims believe, because the Qur'an teaches that "Christians" believe that the "trinity" is made up of "Father (Allah), Mother (Maryam) and their Son, "Isa" who was supposed to have come through [a form of] sexual copulation, like the pagan mythos of Zeus, Hercules, Horus, Isis, etc.):

Surah 4:171 (al-Hilali-Khan translation) -

"... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your

religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. **Say not: "Three (trinity)!" Cease! (it is) better for you.** For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] ..."

Surah 5:73 (al-Hilali-Khan translation) -

"... [v.73] Surely, **disbelievers** are those who said: **"Allah is the third of the three (in a Trinity)." But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -- Allah).** And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. ..."

Surah 5:116 (al-Hilali-Khan translation) -

"... [v.116] And (remember) when Allah will say (on the Day of Resurrection): **"O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'"** He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-knower of all that is hidden (and unseen)." ..."

*** (Yusuf-Ali translation notes on Surah 5:116) -**

"... 829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier Churches, both in the East and the West. ..."

Surah 5:117 (al-Hilali-Khan translation) -

"... "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world.) ..."

[15] Islam teaches that the 'Isa of the Qur'an will appear in the last day to destroy Christians ["Cross", wearers/followers] and Jews [cursed into "rats", "apes", "pigs"] and abolish the Jizyah [extortion to live, thus only two options remain, submit to Islam or perish]:

Surah 5:60 (al-Hilali-Khan translation) -

"... Say (O Muhammad to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: **those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines**, and those who worshipped Taghut[1] (false deities); such are

worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world). ...”

*Surah 61:6 al-Hilali-Khan translation notes -

“... B) Narrated Abu Hurairah: Allah's Messenger said, “By Him (Allah) in Whose Hand my soul is, surely, the son of Mary [‘Isa (Jesus)] **will shortly descend amongst you people (Muslims)**, and will judge mankind justly by the Law of the Qur'an (as a just ruler), and **will break the Cross** and **kill the pigs** and **abolish the Jizyah** [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. **This Jizyah tax will not be accepted by ‘Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative**]. Then there will be abundance of money and nobody will accept charitable gifts.” (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (**Sahih Al-Bukhari, Vol. 3, Hadith No. 425**). ...”

Tafsir of al-Jalalayn on Surah 3:56-67 -

“... [3:56] **As for the disbelievers, I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire;** they shall have no helpers, none to protect them from it. [3:57] But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, ‘We will pay them in full’) their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears. He then said to her, ‘Verily, the Resurrection shall bring us together again’. This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years. The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that **he [Jesus] will descend when the Hour is nigh** and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the jizya.** In a hadīth recorded by Muslim, he will remain for seven years; according to Abū Dāwūd al-Tayālisī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ...”

Tafsir of al-Jalalayn on Surah 5:78 -

“... [5:78] **Cursed were the disbelievers of the Children of Israel** by the tongue of David, when he invoked God against them and they were **transformed into apes** — these were the people of Eilat — and **by Jesus, son of Mary**, when he invoked God against them and **they were transformed into pigs** — they were the ones [who ate] at the Table [cf. Q. 5:115, below] — that, **cursing, was because of their disobedience and their transgression.** ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 656 -

“... Narrated Abu Huraira: Allah's Apostle said, "The Hour will not be established until **the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the**

cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts). ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 657 -

“... Narrated Abu Huraira: Allah's Apostle said, “By Him in Whose Hands my soul is, surely (Jesus,) **the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims).** Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.” Abu Huraira added “If you wish, you can recite (this verse of the Holy Book): – 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them.” (4.159) (See Fateh Al Bari, Page 302 Vol 7) ...”

Sahih Muslim, Book 001, Chapter 72, Number 0287 -

“... Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: By Him in Whose hand is my life, **the son of Mary** (may peace be upon him) **will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya** and the wealth will pour forth to such an extent that no one will accept it. ...”

Sahih Muslim, Book 001, Chapter 72, Number 0289 -

“... It is narrated on the authority of Abu Huraira that the Messenger or Allah (may peace be upon him) observed: I swear by Allah that **the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya** and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so. ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 524 -

“... Narrated Abu Huraira: **The Prophet said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats,** for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet ?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)" ...”

Sahih Muslim, Book 042, Chapter 12, Number 7135 -

“... Abu Huraira reported that Allah's Messenger (may peace be upon him) said: **A group of Bani Isra'il was lost. I do not know what happened to it, but I think (that it 'underwent a process of metamorphosis) and assumed the shape of rats.** Don't you see when the milk of the camel is placed before them, these do not drink and when the milk of goat is placed before them, these do drink. Abu Huraira said: I narrated this very

hadith to Ka'b and he said: Did you hear this from Allah's Messenger (may peace be upon him)? I (Abu Huraira) said: Yes. He said this again and again, and I said: Have I read Torah? This hadith has been transmitted on the authority of Ishaq with a slight variation of wording. ...”

Sahih Muslim, Book 042, Chapter 12, Number 7136 -

“... Abu Huraira reported that **the rat (is the result of) metamorphosis (of a group of Bani Isra'il) and the proof of this is that when the milk of goat is placed before it, it drinks it, and when the milk of the camel is placed before it, it would not taste it at all.** Ka'b said: Did you hear it from Allah's Messenger (may peace be upon him)? Thereupon he said: Has Torah been revealed to me? ...”

Sunan Abu Dawud, Volume 4, Book 26, Chapter 27, Number 3795 -

“... **3795.** It was narrated that Thabit bin Wadi'ah said: “We were with the Messenger of Allah on a campaign, and we caught some **mastigures**. I roasted one of them, then I came to the Messenger of Allah and placed it before him. He took a stick and counted its toes, then he said: '**A nation among the Children of Israel was transformed into animals that go underground, and I do not know what kind of animal it was.**' And he neither ate it nor forbade it.” (Sahih) ...”

[16] Islam teaches that 'Isa performed a miracle and spoke from the “cradle”, and another miracle of creating a living bird out of clay [neither of which the Scriptures [KJB] speak about Jesus]:

Surah 3:46 (al-Hilali-Khan translation) -

“... [v.46] “**He ['Isa] will speak to the people in the cradle** [2] and in manhood, and he will be one of the righteous.” ...”

Surah 5:110 (al-Hilali-Khan translation) -

“... [v.110] (Remember) when Allah will say (on the Day of Resurrection). “O **'Isa** (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] **so that you spoke to the people in the cradle** [1] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when **you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird** by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'” ...”

Surah 19:28-33 (al-Hilali-Khan translation) -

“... [v.28] “O sister (i.e. the like) of Harun (Aaron) [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” [v.29] Then she pointed to him. They said: “How can we talk to one who is **a child in the cradle**? [2]”

[v.30] “He ['Isa (Jesus)] said: “**Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet; [3]**” [v.31] “**And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live.**” [v.32] “And dutiful to my mother, and made me not arrogant, unblest.” [v.33] “And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” ...”

[Does this 'Isa still pay “Zakat” in the second Heaven? See Surah 19:31, “as long as I live”.]

[17] Islam teaches that 'Isa received **a book from Allah, the Injeel, in which** was “guidance and light and confirmation”:

Surah 5:46 (al-Hilali-Khan translation) -

“... [v.46] And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary), [3] confirming the Taurat (Torah) that had come before him, and **We gave him the Injeel (Gospel), in which was guidance and light and confirmation** of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious – See V.2:2).

[18] Islam teaches that though Jesus Christ [of the Scriptures, KJB] could not possibly take upon Himself the sins of the world, the Islamic sources do teach a twisted version of vicarious atonement, but the sins of the Muslims, will be placed upon Jews and Christians in the hell fire:

Sahih Muslim, Book 037, Chapter 8, Number 6665 -

“... Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection **Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire. ...”**

Sahih Muslim, Book 037, Chapter 8, Number 6666 -

“... Abu Burda reported on the authority of his father that **Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a Jew or a Christian in Hell-Fire.** 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 037, Chapter 8, Number 6668 -

“... Abu Burda reported **Allah's Messenger** (may peace be upon him) **as saying:** There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and **Allah would forgive them and He would place in their stead the Jews and the Christians.** (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. ...”

110 Hadith Qudsi -

“... **Allah’s Messenger said:** On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. One sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. **Allah will** ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: **Unload the sins from them and put the same over the Jews and Christians:** then let the humble slaves get into Paradise by virtue of My Mercy. ...”

[19] 'Isa, the so-called [Muslim] Jesus, the Ayah's of the Qur'an -

Surah 2:87 (al-Hilali-Khan translation) -

“... And indeed, We gave Musa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. ...”

Surah 2:116 (al-Hilali-Khan translation) -

“... And they (Jews, Christians and pagans) say: Allah has begotten a son (children of offspring) [1]. Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on the earth, and surrender with obedience (in worship) to Him. ...”

“... [1] (V.2:116) “They (Jews, Christians and pagans) say: Allah has begotten a son (children, offspring). Glory be to Him ... Nay”

Narrated Ibn 'Abbas: The Prophet said, “Allah said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from taking a wife or a son (or offspring).'" (Sahih Al-Bukhari, Vol. 6, Hadith No. 9). ...”

Surah 2:135-137 (al-Hilali-Khan translation) -

“... [v.135] And they say, “Be Jews or Christians, then you will be guided.” Say (to them O Muhammad), “Nay, (we follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah – see V.2:105).” [1] [v.136] Say (O Muslim), “We believe in Allah and that which was sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them,

and to Him we have submitted (in Islam).” [v.137] So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice for you against them. And He is the All-Hearer, the All-Knower. ...”

Surah 2:253 (al-Hilali-Khan translation) -

“... Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed – some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes. ...”

Surah 3:43-71 (al-Hilali-Khan translation) -

“... [v.43] O Mary! “Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down) along with Ar-Raki'un (those who bow down).” [v.44] This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. [v.45] (Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [“Be!” – and he was! i.e. 'Isa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.” [v.46] “He will speak to the people in the cradle [2] and in manhood, and he will be one of the righteous.” [v.47] She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: “Be!” – and it is. [v.48] And He (Allah) will teach him ['Isa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurat (Torah) and the Injeel (Gospel). [v.49] And will make him ['Isa (Jesus)] a Messenger to the Children of Israel (Saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe. [v.50] And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me. [v.51] Truly! Allah is my Lord and your Lord, so Worship Him (Alone). This is the Straight Path. [v.52] Then when 'Isa (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allah's Cause?” Al-Hawariyyun (the disciples) said: “We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah).” [v.53] Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha illallah – none has the right to be worshipped but Allah). [v.54] And they (disbelievers)

plotted [to kill 'Isa (Jesus)], and Allah plotted too. And Allah is the Best of those who plot. [v.55] And (remember) when Allah said: “O 'Isa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, 'Isa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection [1]. Then you will return to Me and I will judge between you in the matters in which you used to dispute.” [v.56] “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.” [v.57] And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers). [v.58] This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur'an). [v.59] Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” – and he was. [v.60] (This is) the truth from your Lord, so be not of those who doubt. [v.61] Then whoever disputes with you concerning him ['Isa (Jesus)] after (All this) knowledge that has come to you [i.e. 'Isa (Jesus) being a slave of Allah, and having no share in Divinity], say: (O Muhammad) “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie.” [v.62] Verily! This is the true narrative [about the story of 'Isa (Jesus)], and La ilaha illallah (none has the right to be worshipped but Allah, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allah is the All-Mighty, the All-Wise. [v.63] And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief. [v.64] Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah [1]. Then, if they turn away, say: “Bear witness that we are Muslims.” [v.65] O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? [v.66] Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allah Who knows, and you know not. [v.67] Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism – to worship none but Allah Alone) and he was not of Al-Mushrikun (See V.2:105)[1]. [v.68] Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers. [v.69] A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. [v.70] “O people of the Scripture! (Jews and Christians): Why do you disbelieve in the Ayat of Allah, [the Verses about Prophet Muhammad present in the Taurat (Torah) and the Injeel (Gospel)] while you (Yourselves) bear witness (to their truth).” [v.71] “O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?”[1] ...”

“... [v.84] Say (O Muhammad): “We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob) and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)] and what was given to Musa (MOses), 'Isa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to him (Allah) we have submitted (in Islam).” [v.85] And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers [1]. ...”

Surah 19:34-35 (al-Hilali-Khan translation) -

“... [v.34] Such is 'Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). [v.35] It befits not (the Majesty of) Allah that He should begat a son [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be!” – and it is. [4] ...”

“... [4] (V.19:35) See the footnote of (V.2:116). ...”

Surah 4:156-159,163,171-172 (al-Hilali-Khan translation) -

“... [v.156] And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse); [v.157] And because of their saying (in boast), “We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah,” – but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain knowledge), they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary)]: [v.158] But Allah raised ['Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise. [v.159] And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isa (Jesus), son of Maryam (Mary)], as only a Messenger of Allah and a human being' [1] before his ['Isa (Jesus) or a Jew's or a Christian's] death [2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (Jesus)] will be a witness against them. ...”

“... [1] (v.4:159) See the footnote of (V.3:55)

[2] (V.4:159) – “Before his death,” has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christians death, at the time of the appearance of the Angel of Death when he will realize that 'Isa (Jesus) was only a Messenger of Allah, and had no share in Divinity. ...”

“... [v.163] Verily, We have sent the revelation to you (O Muhammad)[3] as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ishamel), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) We gave the Zabur (Psalms). ...”

“... [v.171] O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Isa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (“Be!” – and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) [2] created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs. [3] [v.172] The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself. ...”

Surah 5:17-19 (al-Hilali-Khan translation) -

“... [v.17] Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary)[3]. Say (O Muhammad): “Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things. [v.18] And (both) the Jews and the Christians say: “we are the children of Allah and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes who He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). [v.19] O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.[1]” But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things. ...”

Surah 5:46-51 (al-Hilali-Khan translation) -

“... [v.46] And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary), [3] confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious – See V.2:2). [v.47] Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah. [v.48] And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures)[1]. So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah has willed, He would have made you one nation, but that (He) may test you in what He has given you; so complete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. [v.49] And so judge (you O Muhammad) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for

some sins of theirs. And truly, most of them are Fasiqun (rebellious and disobedient to Allah). [v.50] Do they then seek the judgement of (the days of) Ignorance? [2] And who is better in judgment than Allah for a people who have firm Faith. [v.51] O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). ...”

Surah 5:72-82 (al-Hilali-Khan translation) -

“... [v.72] Surely, they have disbelieved who say: “Allah is the Messiah ['Isa (Jesus)], son of Maryam (Mary).” But the Messiah ['Isa (Jesus)] said: “O Children of Israel! Worship Allah, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode [1]. And for the Zalimun (polytheists and wrong-doers) there are no helpers. [v.73] Surely, disbelievers are those who said: “Allah is the third of the three (in a Trinity).” But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -- Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. [v.74] Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. [2] [v.75] The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth). [v.76] Say (O Muhammad to mankind): “How do you worship besides Allah something which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower.” [v.77] Say (O Muhammad): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.” [v.78] Those among the Children of Israel [1] who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. [v.79] They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. [v.80] You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's Wrath fell upon them, and in torment they will abide. [v.81] And had they believed in Allah, and in the Prophet (Muhammad) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah). [v.82] Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun,[1] and you will find the nearest in love to the believers (Muslims) those who say: “We are Christians.” That is because amongst them are priests and monks, and they are not proud. ...”

Surah 5:110-118 (al-Hilali-Khan translation) -

“... [v.110] (Remember) when Allah will say (on the Day of Resurrection). “O 'Isa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] so that you spoke to the people in the cradle [1] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'” [v.111] And when I (Allah) revealed to Al-Hawariyyun (the disciples) [of 'Isa (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.” [v.112] (Remember) when Al-Hawariyyun (the disciples) said: “O 'Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” 'Isa (Jesus) said: “Fear Allah, if you are indeed believers.” [v.113] They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.” [v.114] 'Isa (Jesus), son of Maryam (Mary), said: “O Allah, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.” [v.115] Allah said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinn).” [v.116] And (remember) when Allah will say (on the Day of Resurrection): “O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-knower of all that is hidden (and unseen).” [v.117] “Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.” (This is a great admonition and warning to the Christians of the whole world). [v.118] “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise[1].” ...”

Surah 6:85 (al-Hilali-Khan translation) -

“... And Zakariya (Zachariya), and Yahya (John) and 'Isa (Jesus) and Iliyas (Elias), each one of them was the righteous. ...”

Surah 9:29-32 (al-Hilali-Khan translation) -

“... [v.29] Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. [v.30] And the Jews say: 'Uzair (Ezra) is the son of Allah, and the

Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded away from the truth! [3] [v.31] They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) La ilahal illa Huwa (none has the right to be worshipped but He)[1]. Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." [v.32] They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad has been sent – Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it). ..."

Surah 19:16-37 (al-Hilali-Khan translation) -

"... [v.16] And mention in the Book (the Qur'an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. [v.17] She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibril (Gabriel)], and he appeared before her in the form of a man in all respects. [v.18] She said: "Verily! I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah." [v.19] (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." [v.20] She said: "How can I have a son, when no man has touched me, nor am I unchaste?" [v.21] He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).'" [v.22] So she conceived him, [1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem). [v.23] And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" [v.24] Then [the babe 'Isa (Jesus) or Jibril (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you." [v.25] "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." [v.26] "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.'" [v.27] Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing)." [Tafsir At-Tabari] [v.28] "O sister (i.e. the like) of Harun (Aaron) [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." [v.29] Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?[2]" [v.30] "He ['Isa (Jesus)] said: "Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet; [3]" [v.31] "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live." [v.32] "And dutiful to my mother, and made me not arrogant, unblest." [v.33] "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" [v.34] Such is 'Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). [v.35] It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Isa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it:

“Be!” – and it is. [4] [v.36] ['Isa (Jesus) said]: “And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's religion of Islamic Monotheism which He did ordain for all of His Prophets),” [Tafsir At-Tabari] [v.37] Then the sects differed [i.e. the Christians about 'Isa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Isa (Jesus) is the son of Allah] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)[1]. ...”

Surah 19:85-93 (al-Hilali-Khan translation) -

“... [v.85] The Day We shall gather the Muttaqun (the pious – See V.2:2) unto the Most Gracious (Allah), like a delegation (presented before a king for honour). [v.86] And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water). [v.87] None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah). [v.88] And they say: “The Most Gracious (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Isa (Jesus)], and the pagan Arabs say that He has begotten daughters (Angels and others)].” [v.89] Indeed you have brought forth (said) a terrible evil thing. [v.90] Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. [v.91] That they ascribe a son (or offspring or children) to the Most Gracious (Allah). [v.92] But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). [v.93] There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. ...”

Surah 23:50 (al-Hilali-Khan translation) -

“... And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. ...”

Surah 33:7 (al-Hilali-Khan translation) -

“... And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant. [2] ...”

Surah 42:13 (al-Hilali-Khan translation) -

“... He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions [1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun,[2] is that (Islamic Monotheism) to which you (O Muhammad) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. ...”

Surah 43:57-65 (al-Hilali-Khan translation) -

“... [v.57] And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). [v.58] And say: “Are our alihah (gods) better or is he ['Isa (Jesus)]?” They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101) [v.59] He ['Isa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). [v.60] And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsir At-Tabari]. [v.61] And he ['Isa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa's (Jesus) descent on the earth], [1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise). [v.62] And let no Shaitan (satan) hinder you (from the right religion, i.e. Islamic Monotheism). Verily, he (Satan) to you is a plain enemy. [v.63] And when 'Isa (Jesus) came with (Our) clear Proofs, he said: “I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allah and obey me. [v.64] “Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allah's religion of true Islamic Monotheism).” [v.65] But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Isa (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)! ...”

Surah 57:27 (al-Hilali-Khan translation) -

“... [v.27] Then, We sent after them Our Messengers, and We sent 'Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fasiqun (rebellious, disobedient to Allah). [v.28] O you who believe [in Musa (Moses) (i.e. Jews) and 'Isa (Jesus) (i.e. Christians)! Fear Allah, and believe in His Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.[1] [v.29] So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whosoever He wills. And Allah is the Owner of Great Bounty. ...”

Surah 61:6 (al-Hilali-Khan translation) -

“... And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.[2] But when he (Ahmad i.e. Muhammad) came to them with clear proofs, they said: “This is plain magic.”[3] ...

... [2] (V.61:6) i.e. the second name of Prophet Muhammad and it (Ahmad) literally means: “One who praises Allah more than others”.

[3] (V.61:6)

A) Narrated Jubair bin Mut'im: Allah's Messenger said, “I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. there will be no Prophet after me).” (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

B) Narrated Abu Hurairah: Allah's Messenger said, “By Him (Allah) in Whose Hand my soul is, surely, the son of Mary ['Isa (Jesus)] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Isa (Jesus) and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See Fath Al-Bari, Page No. 304 and 305, Vol. 7), (Sahih Al-Bukhari, Vol. 3, Hadith No. 425). ...”

Surah 61:14 (al-Hilali-Khan translation) -

“... O you who believe! Be you helpers (in the Cause) of Allah as said 'Isa (Jesus), son of Maryam (Mary), to the Hawariyyun (the disciples): “Who are my helpers (in the Cause) of Allah?” The Hawariyyun (the disciples) said: “We are Allah's helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost). ...”

Surah 72:1-4 (al-Hilali-Khan translation) -

“... [v.1] Say (O Muhammad): “It has been revealed to me that a group (from thee to ten in number) of jinn [1] listened (to this Qur'an). They said: 'Verily, we have heard a wonderful Recitation (this Qur'an)! [v.2] 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). [v.3] 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). [2] [v.4] 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinn] used to utter against Allah that which was an enormity in falsehood. ...”

Sahih al-Bukhari, Volume 3, Book 34, Number 425 -

“... Narrated Abu Huraira: Allah's Apostle said, “By Him in Whose Hand my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizyah (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.” ...”

Sahih al-Bukhari, Volume 3, Book 43, Number 656 -

“... Allah's Apostle said, “The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).” ...”

Sahih al-Bukhari, Volume 4, Book 54, Number 429 -

“... The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you? Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens, there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet". Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. A Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajar (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were

enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.)' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)"

Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

Sahih al-Bukhari, Volume 5, Book 58, Number 227 -

"... Narrated Abbas bin Malik: Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then

it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excel lent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers

cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers. ...'

Sahih al-Bukhari, Volume 9, Book 93, Number 532s -

“... Narrated Abu Sa'id Al-Khudri: We said, “O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet then said, “Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, “What did you use to worship?” They will reply, ‘We used to worship Ezra, the son of Allah.’ It will be said to them, ‘You are liars, for **Allah has** neither a wife **nor a son**. What do you want (now)?’ They will reply, ‘We want You to provide us with water.’ Then it will be said to them ‘Drink,’ and they will fall down in Hell (instead). Then it will be said to the Christians, ‘What did you use to worship?’ They will reply, ‘We used to worship **Messiah, the son of Allah.**’ It will be said, ‘You are liars, for **Allah has** neither a wife **nor a son**. What: do you want (now)?’ They will say, ‘We want You to provide us with water.’ It will be said to them, ‘Drink,’ and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, ‘What keeps you here when all the people have gone?’ They will say, ‘We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, ‘Let every nation follow what they used to worship,’ and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are not our Lord.’ And none will speak: to Him then but the Prophets, and then it will be said to them, ‘Do you know any sign by which you can recognize Him?’ They will say. ‘The Shin,’ and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then

the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.'" Abu Sa'id said: If you do not believe me then read the Holy Verse: – 'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" ..."

Sahih Muslim, Book 001, Chapter 81, Number 0352 -

"... Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the

vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: **You tell a lie; Allah had never had** a spouse or **a son**. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: **We worshipped Jesus, son of Allah**. It would be said to them: **You tell a lie; Allah did not take for Himself** either a spouse or **a son**. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large

number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like: "Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance. Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this. ..."

[20] The Qur'an [which is supposed to be "mubeen" [clear]] and Islam, teaches that 'Isa is the "son of Maryam" [Miriam], who herself was the daughter of "Imran" [Amram] and sister to "Harun" [Aaron; ie brother to Moses/Miriam], yet the later [traditions of Narration] Hadith and [Commentary] Tafsir attempt to explain away this glaring error of timeline/persons [the Qur'an also confuses many others, and events, like Pharaoh's [time of Moses] advisor as "Haman" [sound familiar? Ahasuerus/Haman of Esther, not an Egyptian name]], and Maryam's mother was "Hannah" who was barren, supplicated God and once she was given Maryam, dedicated Maryam to the temple [sound familiar? Hannah/Samuel]], and that 'Isa brought back to life the son of Noah, Shem, who died again soon thereafter, and not only was Lot's wife lost, but so was Noah's, Adam was 60 Cubits tall, and made in Islamic Paradise [Heaven], not on earth, etc., etc.:

Surah 19:28 (al-Hilali-Khan translation) -

"... [v.28] "O [Maryam] **sister (i.e. the like) of Harun (Aaron)** [1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." ..."

Surah 66:10 (al-Hilali-Khan translation) -

[v.10] Allah sets forth an example for those who disbelieve: **the wife of Nuh (Noah)** and the wife of Lut (Lot). They were under two of our righteous slaves, but **they both betrayed them (their husbands by rejecting their doctrine)**. So they [Nuh (Noah) and Lut (Lot)] availed them (their respective wives) not against Allah and it was said: "**Enter the Fire along with those who enter!**" ..."

Surah 66:12 (al-Hilali-Khan translation) -

“... And **Maryam (Mary), the daughter of 'Imran who guarded her chastity.** And We breathed into (the sleeve of her shirt or her garment) through Our Ruh [i.e. Jibril (Gabriel)[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allah: “Be!” – and he was; that is 'Isa (Jesus), son of Maryam (Mary) as a Messenger of Allah], and (also believed in) His Scriptures, and she was of the Qanitun (i.e. obedient to Allah)[3]. ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and **Mary, the daughter of 'Imran.** And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 642 -

“... Narrated 'Ali: I heard the Prophet saying, “**Mary, the daughter of 'Imran,** was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation).” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 643 -

“... Narrated Abu Musa Al-Ashari: The Prophet said, “The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except **Mary, the daughter of Imran** and Asia, the wife of Pharaoh.” Narrated Abu Huraira: I heard Allah's Apostle saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, “**Mary the daughter of Imran** never rode a camel.” ...”

Sahih al-Bukhari, Volume 5, Book 57, Number 113 -

“... Narrated Abu Musa Al-Ash'ari: Allah's Apostle said, “Many amongst men attained perfection but amongst women none attained the perfection except **Mary, the daughter of Imran** and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals.” ...”

Sahih al-Bukhari, Volume 7, Book 65, Number 329 -

“... Narrated Abu Musa Al-Ash'ari: The Prophet said, “Many men reached perfection but none among the women reached perfection except **Mary, the daughter of 'Imran,** and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food. ...”

Sahih Muslim, Book 025, Chapter 1, Number 5326 -

“... Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read **“O sister of Harun”** (i. e. **Hadrat Maryam**) in the Qur'an, **whereas Moses was born much before Jesus.** When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:28 and throughout -

“... **(O sister of Harun!) referring to the brother of Musa**, because she was of his descendants. This is similar to the saying, 'O brother of Tamim,' to one who is from the Tamimi tribe, and 'O brother of Mudar,' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. ...”

[After mentioning Nuh (Noah), then Ibrahim (Abraham), then 'Imran is mentioned, whom was married to Hannah [Anne] bint Faqudhu [whom just happened to be barren, supplicate God, and then dedicate her daughter [Maryam] to the Bayt Al-Maqdis (the Masjid [Temple] in Jerusalem) ...]

“... 'Imran, the father of Maryam bint 'Imran, the mother of 'Isa ...”

“... Musa was the son of 'Imran bin Qahith ...”

“... Musa bin 'Imran ...”

“... Musa, son of 'Imran ...”

“... Prophet Musa, the son of 'Imran ...”

“... Wahb bin Munabbih said, “He is Ilyas bin Yasin bin Finhas bin al-'Izar bin Harun bin 'Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel) ...”

“... Maryam, the daughter of 'Imran who guarded her chastity (private part) ...”

“... (And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through the private part; this is how 'Isa was conceived. ...”

“... The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril)

blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. ...”

“... Maryam bint 'Imran ...”

“... Maryam bint 'Imran from the family lineage of Dawud ...”

“... The Story of Maryam's Birth

“... The wife of 'Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant”

“... (to Fir'awn) [Pharaoh], who was the king of the Copts of Egypt. (Haman) who was his adviser. ...”

Tafsir of al-Jalalayn on Surah 66:12 -

“... [66:12] And **Mary** (wa-Maryama is a supplement to imra'ata Fir‘awna) daughter of 'Imrān, who preserved [the chastity of] her womb, so We breathed into it of Our Spirit, namely, Gabriel — when he breathed into the opening of her shirt, by God's creation of this action of his which reached her womb, thus conceiving Jesus — and she confirmed the words of her Lord, His prescriptions, and His, revealed, Scriptures and she was of the obedient, [one] of the obedient folk. Meccan, consisting of 30 verses. ...”

Tafsir of al-Jalalayn on Surah 3:33-36 -

“... [3:33] Lo! God preferred, He has chosen, **Adam** and **Noah** and the **House of Abraham** and the **House of 'Imrān**, meaning [He preferred] their selves [sc. Abraham and 'Imrān], above the worlds, by making prophethood reside in [them and] their progeny: [3:34] the seed of one, offspring from, another, of them; God is Hearer, Knower. [3:35] Mention, when **the wife of 'Imrān, Hanna**, said, **after she had reached old age and longed for a child, and supplicated to God and sensed that she was carrying child, 'O, Lord, I have vowed to, offer, You what is within my womb as a consecration, [one] liberated and delivered from the distractions of this world for the service of Your Holy House [in Jerusalem]. Accept this from me. Lo! It is You Who are the Hearer, of petition, the Knower, of intentions. 'Imrān died while she was still pregnant.** [3:36] And when she gave birth to her, a girl, and she had been hoping for a boy, since only males were consecrated to the service of God, she said, apologetically, 'O, Lord, I have given birth to a female' — and God knew very well what she had given birth to: a parenthetical statement constituting God's speech (a variant reading [for wada'at, 'she gave birth', has wada'tu, 'I gave birth' [making these Hanna's words, sc. 'and God knows very well what I have given birth to']); the male,

that she had asked for, is not as the female, that was bestowed upon her, because he is designed for the service [of God], while she would not be suitable on account of her lesser physical ability, her private parts, the effects of menstruation on her, and so on.

'And I have named her Mary, and commend her to You with her seed, her children, to protect them from the accursed, the outcast, Satan'. In a hadīth [it is stated]: 'Every new-born is touched by Satan and begins [life] by crying, except for Mary and her son', as reported by the two Shaykhs [Bukhārī and Muslim]. ..."

[That last section, sounds like Roman Catholicism, in that "Maryam" is not touched by Satan, just as 'Isa is not touched by Satan... dealing with a false ideological notion of Roman 'Original Sin'. Also notice, that they teach that Mary had multiple "children".]

Tafsir of al-Jalalayn on Surah 3:39-40,45-49,54-57 -

"... [3:39] And the angels, namely, Gabriel, called to him, standing in the sanctuary, in the temple, at worship that (anna, means bi-anna; a variant reading has inna, implying a direct speech statement) 'God gives you good tidings (read yubashshiruka, or yubshiruka) of John, who shall confirm a Word, being, from God, namely, **Jesus, that he is God's Spirit; he is referred to as [God's] 'Word', because he was created through the word kun, 'Be'; a lord, with a following, and one chaste, forbidden from women, and a prophet of the righteous': it is said that he never sinned and never so intended.** [3:40] He said, 'My Lord! How shall I have a boy, a son, when old age has overtaken me, that is, [after] I have reached extreme [old] age, 120 years [old]; and my wife is barren?', having reached the age of 98. He said, 'So it, the matter, will be', with God creating a boy from both of you. 'God does what He will', nothing can prevent Him therefrom, and in order to manifest this great power he was inspired with the question so that he would be answered through it [this great power]. And when his soul longed for the swift fulfilment of that of which good tidings had been given: ..."'

"... [3:45] Mention, when the angels, namely, Gabriel, said, 'O Mary, God gives you good tidings of a Word from Him, that is, a boy, whose name is the Messiah, **Jesus**, son of Mary, He addresses her attributing him to her in order to point out that she will give birth to him without a father, for, the custom is to attribute the child to its father, honoured shall he be in this world, through prophethood, and the Hereafter, through [his] intercession and the high stations [al-darajāt al-‘ulā, cf. Q. 20:75], and of those brought close, to God. [3:46] **He shall speak to mankind in the cradle, that is to say, as a child before the age of speech**, and in his manhood, and he is of the righteous'. [3:47] She said, 'Lord, how shall I have a child when no mortal has touched me?', neither through conjugality or otherwise; He said, the command, 'It is such, that **God will create from you a child without a father. God creates what He will. When He decrees a thing, willing its creation, He says to it only: "Be", and it is, that is, [and he is]**'. [3:48] And We will teach him (read nu‘allimuhu, or, yu‘allimuhu, 'He will teach him') the Book, that is, script, wisdom, and the Torah, and the Gospel. [3:49] And He will make him, to be a messenger to the Children of Israel, during his tender years, or after puberty. **Gabriel breathed into the opening of her garment and she became pregnant.** What happened to her after this is mentioned later in sūrat Maryam [Q. 19:21ff]. Thus, when God sent him to the Children of Israel, **he said** to them, 'I am God's Messenger to you', and, 'I have come to you with a sign, an indication of my

truthfulness, from your Lord, and it is that, **I will create** (a variant reading for [the particle introducing the relative clause] annī, ‘that I’, has innī, ‘truly I’, indicating a new [independent] sentence) **[that] I will fashion, for you out of clay like the shape of a bird** (ka-hay’at, ‘something like the shape of’: the kāf is the subject of a passive participle) **then I will breathe into it** (fihi, the [suffixed] pronoun [-hi] refers to the [preceding] kāf), **and it will be a bird** (tayran, is also read tā’iran) by the leave, the will, of God. **So he created for them a bat, being the most perfectly-created of birds, and they would watch it flying, but when it went out of sight, it would fall dead — so that the work of a creature [sc. Jesus] may be distinguished from the work of the Creator, namely, God, exalted be He, and that he might know that perfection belongs to God [alone].** I will also heal the blind (akmah is one that is blind from birth) and the leper; these two are singled out for mention because with both afflictions the person is completely helpless. He [Jesus] was sent in an age of [characterised by] medicinal science, and he cured, through supplication, fifty thousand in one day on the condition that each person would become a believer; and I bring to life the dead, by the leave of God — He repeats this to preclude any false attributions of divinity to him — he brought back to life his friend ‘Āzar, the son of an old woman, and the daughter of the tithe-collector, all of whom lived on and produced offspring, **and [he also brought back to life] Shem, son of Noah, but he died [again] immediately.** I will inform you too of what things you eat, and what you treasure up, store, in your houses, and what I have never seen, and he would inform people what they had eaten and what they would eat. Surely in that, mentioned, is a sign for you, if you are believers.”

“... [3:54] God says: And they, **the disbelievers among the Children of Israel, schemed, against Jesus, by assigning someone to assassinate him; and God schemed, by casting the likeness of Jesus onto the person who intended to kill him, and so they killed him, while Jesus was raised up into heaven; and God is the best of schemers**, most knowledgeable of him [Jesus]. [3:55] And mention, when God said, **‘O Jesus, I am gathering you, seizing you, and raising you to Me, away from the world without death**, and I am cleansing you of, removing you far away from, those who disbelieved, and I am setting those who follow you, those Christians and Muslims who believed in your prophethood, above those who disbelieved, in you, namely, the Jews, becoming above them through [definitive] argument and the sword, until the Day of Resurrection. Then to Me shall be your return, and I will decide between you, as to what you were at variance about, as regards religion. [3:56] As for the disbelievers, **I will chastise them with a terrible chastisement in this world, through being killed, taken captive and made to pay the jizya, and the Hereafter, in the Fire; they shall have no helpers, none to protect them from it.** [3:57] But as for the believers, who do righteous deeds, He will pay them in full (yuwaffihim, is also read nuwaffihim, ‘We will pay them in full’) their wages. God loves not the evildoers, that is, He will chastise them. It is reported that God, exalted be He, **sent him [Jesus] a cloud which raised him up, but his mother clutched to him in tears.** He then said to her, ‘Verily, the Resurrection shall bring us together again’. **This took place on the Night of Ordainment (laylat al-qadr) in the Holy House [of Jerusalem], when he was thirty three years old. His mother lived on after him for six years.** The two Shaykhs [Bukhārī and Muslim] narrate a hadīth [in which it is stated] that he [Jesus] will descend when the Hour is nigh and will rule according to the Law of our Prophet [Muhammad], and that **he will slay the false messiah and the swine, break the cross and impose the jizya.** In a hadīth recorded by Muslim, **he will remain for seven years;** according to

Abū Dāwūd al-Tayālisī, [he will remain for] forty years, and he will die and have prayers performed over him. It is possible that what is meant [by the forty years] is the total time he will have spent on earth, before he was raised and afterwards. ..."'

[Notice the 7 year period, and some of the futurism. It also seems 'reversed'.]

[21] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, "Ye Are My Witnesses" -

"... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ..."

The Great Controversy, p. 524 -

"... If men reject the testimony of the inspired Scriptures concerning the deity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption. ..." [The Great Controversy, p. 524. {7ABC 440.2}]

[22] Godhead texts:

Godhead.

We cannot ever fully understand the infinite God who has no beginning, since we are beings with beginning, but we can know what has been written/revealed of God.

God [the Father] and Christ are one ['oneness', 'atonement', Deut 6:4, etc], even as the unity ['oneness',

or 'atonement', like "family" or "husband and wife", "nation", "body" [many members, yet one body] that exists between Christ and His disciples does not destroy the personality [personhood] of either. They are one in purpose, in mind, in character, but not in person.

Thus as Matthew 28:19, we read ["Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" and Greek, "πορευθεντες ουν μαθητευσατε παντα τα εθνη βαπτιζοντες αυτους εις το ονομα του πατρος και του νιου και του αγιου πνευματος "] that the very name of God, being YHVH [or Jehovah if you will] is shared, since the name represents the very character/essence of the person:

[English]"...in the name...", [Greek]"εις το ονομα", this is singular and definite [article], yet we see plurality of persons which all share/have it, three distinct definite [article] persons to be specific, each joined by the "kai" [and] construct:

[English] "...of the Father,...", [Greek] "του πατρος" [1]

[English]"...and...", [Greek]"και"

[English]"...of the Son,...", [Greek]"του νιου" [2]

[English]"...and...", [Greek]"και"

[English]"...of the Holy Ghost...", [Greek]"του αγιου πνευματος" [3]

This text reveals that the Father has this name, YHVH. It also reveals that the Son has this name, YHVH, and it also reveals that the Holy Spirit has this name, YHVH. So, YHVH the Father, YHVH the Son, and YHVH the Holy Spirit is the 'family' [so to speak in merely human terms] "God", whom are "one" [like the disciples are supposed to be 'one', as Jesus and the Disciples are to be 'one', 'atonement', etc].

The name YHVH represents the Character. See for a brief example, Exodus 34:5-8:

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. Exodus 34:5

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exodus 34:7

And Moses made haste, and bowed his head toward the earth, and worshipped. Exodus 34:8

We can see this same example of the three Persons with this name, YHVH, but we can also see elsewhere where the name = character/personality of the given perons[s], which we may consider in the next email, ok?

Does what I stated make sense so far, and is it according to the Scriptures as we have so far considered?

The Father, the Son [Jesus] and the Holy Spirit are Equally, even essentially, in nature, "God", like as you and I are equally, even essentially, in nature "human".

Jesus, though when he clothed his Divinity with humanity, has from that point forward both such natures, of God [YHVH] and of man [human]. The Scriptures calls this the Mystery of Godliness [1 Timothy 3:16]. The other Mystery of Scripture is the Mystery of Iniquity [2 Thessalonians 2:7].

Jesus is not the Father, the Father is not the Son, and the Holy Spirit is neither of them, and they neither He, for they are three persons.

Before we begin to look at the texts and questions that you presently have, we should both recognize that our answers should come from a “**Thus saith the LORD [YHVH]...**” [Ezekiel 34:11,17; Haggai 1:7, etc], for we both desire to know the Truth as “...it is written...” [Matthew 4:4, etc] for “...the scripture cannot be broken” [John 10:35], and “**The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.**” [Psalms 12:6].

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:20

The Law [or the Commandments of God, and all that go with them] and the Testimony [which is the Spirit of the Prophets/prophecy] are two such witnesses [which make up the whole of Scripture], even as we see from the Scripture:

Even as the testimony of Christ was confirmed in you: 1 Corinthians 1:6

So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 1 Corinthians 1:7

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Corinthians 1:8

Now concerning spiritual gifts, brethren, I would not have you ignorant. 1 Corinthians 12:1

Now there are diversities of gifts, but the same Spirit. 1 Corinthians 12:4

To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 1 Corinthians 12:9

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 1 Corinthians 12:10

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 1 Corinthians 12:28

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1

He that despised Moses' law died without mercy under two or three witnesses: Hebrews 10:28

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things

that he saw. Revelation 1:2

Blessed is he that readeth, and they that hear **the words of this prophecy**, and **keep those things which are written therein**: for the time is at hand. Revelation 1:3

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from **the seven Spirits** which are before his throne; Revelation 1:4

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Revelation 1:5

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of **thy brethren that have the testimony of Jesus**: worship God: for **the testimony of Jesus is the spirit of prophecy**. Revelation 19:10

[**"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:"** Psalms 78:5;

"To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them." Isaiah 8:20;

"Yet the LORD testified against Israel, and against Judah, by all the prophets, [and by] all the seers, saying, Turn ye from your evil ways, and **keep my commandments [and] my statutes, according to all the law which I commanded** your fathers, and which **I sent to you by my servants the prophets.**" 2 Kings 17:13;

"Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations." Nehemiah 9:26;

also known as "**the law and the prophets**" [Matthew 5:17, 7:12, 11:13, 22:40; Luke 16:16, 24:44; John 1:45; Acts 13:15, 24:14, 28:23; Romans 3:21, etc; and see "**the law** [is] no [more]; **her prophets** also find no vision from the LORD." Lamentations 2:9;p, see also Proverbs 29:18; Ezekiel 7:26; Zephaniah 3:4; Zechariah 7:12, etc.]

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for **the word of God**, and for **the testimony of Jesus Christ**. Revelation 1:9

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for **the word of God**, and for **the testimony which they held**: Revelation 6:9

And I will give power unto **my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11:3

These are the **two** olive trees, and the **two** candlesticks standing before the God of the earth.

Revelation 11:4

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. Revelation 11:5

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deuteronomy 13:6

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. Deuteronomy 19:15

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matthew 18:16

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Romans 12:6

Against an elder receive not an accusation, but before two or three witnesses. 1 Timothy 5:19

In fact, God the Father, and the Son and the Holy Spirit also work in this way, they being The 3 Eternal Witnesses:

It is also written in your law, that the testimony of two men is true. John 8:17

Jesus declares it so, and even the Jews which heard Him understood this was the way it had to be:

If I bear witness of myself, my witness is not true. John 5:31

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. John 8:13

Jesus answered and said unto them, Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. John 8:14

I am one that bear witness of myself, and the Father that sent me beareth witness of me. John 8:18

Please pay close and careful and prayerful attention to what scripture and I am about to share...

Christ Jesus, the Son, was sent of the Father to Witness and Testify of the Love and character of God the Father, correct?

If ye had known me, ye should have known my Father also: and from henceforth ye know him,

and have seen him. John 14:7

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. John 17:6

Therefore, how can Jesus testify of the Character [name, etc] of God the Father, if He [Jesus] Himself had not been eternal, and God, ever being "**with**" [John 1:1-3, etc] the Father and Holy Spirit from everlasting?

If Jesus were not YHVH God the Son, neither Eternal, neither self-existent having Life within Himself, being original, unborrowed, underived, neither having His own Will, He could never Testify of the True character of the Father unto men. Think about this for a moment. If 'Jesus' came into existence at some point in eternity past from nothing by some act of the Father, not only would not John 1:3 [**"All things were made by him; and without him was not any thing made that was made."**] be broken, but then He [Jesus] could never be "**the True Witness**" [Revelation 3:14], for a True Witness can only Testify of what He has seen/heard/experienced, and if Jesus is not eternally YHVH God, the Son, then He is unable to so witness of the eternal Father. It would mean then that only the Father would have been able to so witness, and therefore, He [the Father] would have been only a single witness [though His own testimony would be true, since God cannot lie], but not enough according to His own standard of two or three.

There are three persons, all able to Witness and Testify of the other in perfection.

For there are **three that bear record** in heaven, the Father, the Word, and the Holy Ghost: and these **three are one**. 1 John 5:7 [to be thus "one" is to be in complete, atonement, and agreement]

And **there are three that bear witness** in earth, the Spirit, and the water, and the blood: and these **three agree in one**. 1 John 5:8 [to be thus "one" is to be in complete, atonement, and agreement]

[both of these texts are in the manuscripts, for those sources, please consider:
http://www.pearltrees.com/#/N-u=1_149548&N-p=27186477&N-fa=1582267&N-f=1_1593484&N-s=1_1593484]

These Two Texts [1 John 5:7-8] are Wholly in the Scriptures, Historically Documented [see attached Reference Works, Pages]:

"..."at least four Old Latin manuscripts, over eight 'Church Fathers' (including Cyprian who died A.D. 258), four Syriac editions, Slavic and Armenian manuscripts, over 600 distinct editions of the Textus Receptus from 1522 to 1881, 18 pre-Lutheran Bibles, and thousands of Vulgate manuscripts. Among Greek manuscripts which do omit this verse, 97% are late manuscripts, dated from the 10th century and later."1 ..." - <http://av1611.com/kjb/ridiculous-kjv-bible-corrections/1-John-5-7-Scams.html>

"... Some Syriac Peshitto manuscripts, The Syriac Edition at Hamburg, Bishop Uscan's Armenian Bible, the Armenian Edition of John Zohrob, the first printed Georgian Bible.

Early Latin witnesses include:

1) Tertullian who died in 220 A.D.

- 2) Cyprian of Carthage who died in 258 A.D.
- 3) Priscillan who died in 358 A.D.
- 4) The Speculum - Fifth century
- 5) A creed called Esposito Fidei - Fifth or sixth century
- 6) Old Latin - Fifth or sixth century
- 7) A Confession of Faith of Eugenius, Bishop of Carthage (484 A.D.)
- 8) Cassiodorus of Italy (480-570 A.D.)

Nine Manuscripts which contain 1 John 5:7-8:

- #61 - Sixteenth century
- #88 - Twelfth century
- #221 - Tenth century
- #429 - Fourteenth century
- #629 - Fourteenth century
- #535 - Eleventh century
- #636 - Fifteenth century
- #918 - Sixteenth century
- #2318 - Eighteenth century

The evidence is overwhelming for the authenticity of 1 John 5:7-8. Keep in mind that it was Origen who was the father of the false manuscripts who removed this verse as he did verses like Acts 8:37 and Luke 24:40. The Alexandrian school was no friend of the true manuscripts which were taken from Antioch and mutilated according to Gnostic beliefs." -

http://www.scionofzion.com/1_john_5_78.htm

Verily, verily, I say unto thee, **We speak that we do know**, and testify that **we have seen**; and ye receive not **our witness**. John 3:11

Since Jesus is “**the True Witness**” [Revelation 3:14], being able to Testify of the Eternal [John 8:58] and Heavenly [John 3:12], it must also mean that He is “**the Truth**”. Let us take some time to see if that is so.

So, since we both desire to know “**the Truth**” [and as Pilate once asked, “**What is Truth?**” [John 18:38]], and to live according to it, we ought to know what Truth is according to the Scriptures, for we know that “**the Truth**” endureth forever [Psalms 100:5, 117:2]:

He is the Rock, his work *is* perfect: for all his ways *are* judgment: **a God of truth** and without iniquity, just and right *is* he. Deuteronomy 32:4

All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. Psalms 25:10

Thy righteousness *is* an everlasting righteousness, and **thy law is the truth**. Psalms 119:142 [God's Ten Commandments are Truth and Righteousness, and are Eternal.]

Thou *art* near, O LORD; and **all thy commandments are truth**. Psalms 119:151

Sanctify them through thy truth: **thy word is truth**. John 17:17 [see also 1 Kings 17:24, “...the

Word of the Lord... is Truth.” and Daniel 10:21, “...the Scripture of Truth...”; 1 Thessalonians 2:13, “...as it is in truth, the word of God ...”]

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God**, which is **the church of the living God, the pillar and ground of the truth**. 1 Timothy 3:15

This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because **the Spirit is truth**. 1 John 5:6 [see also John 15:26, 16:13; 1 John 2:27, “...the Spirit of Truth...”; Ephesians 5:9 “...the Fruit of the Spirit is ... Truth.”]

Jesus saith unto him, **I Am** the way, **the truth**, and the life: no man cometh unto the Father, but by me. John 14:6

We see that Jesus declares Himself the “**I AM**” [Greek, “εγω ειμι”; Greek Trans., “egw eimi”], and that He, Himself is “**the**” [definite article] “**Truth**” [Greek, “η αληθεια”; Greek Trans., “h alhqeia”]. Jesus is not “a” [indefinite article] Truth, but rather “**the Truth**”. We will spend more time on the “**I AM**” a bit later, but for now, let us keep this text in mind for then.

Let us at this time consider many more texts to be sure [color coded to help delineate between pronouns, etc]:

Sections Throughout, let us ask the hard questions of the Scriptures [please see subsections below for each question, simply highlight the question, copy and search for it, and it will jump/take you to the appropriate section]:

[1] Who is the Truth?

[2] Who is the Rock?

[3] Who is the Separator of the Sheep and the Goats?

[4] Who is The Good Shepherd?

[5] Who is the God with us?

[6] Who is the Husband?

[7] Who is the Alpha and Omega, the First and the Last, the Beginning and the Ending, King of Kings, Lord of Lords, the Author and Finisher?

[8] Who is the Alpha and Omega from the Beginning?

[9] Who is it that gives Rest?

***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** *****

Question: Who is the Truth?

And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master's brethren. Genesis 24:27

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Genesis 32:10

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he. Deuteronomy 32:4

And now, O Lord GOD, thou [art] that God, and thy words be true, and thou hast promised this goodness unto thy servant. 2 Samuel 7:28

Lead me in thy truth, and teach me: for thou [art] the God of my salvation; on thee do I wait all the day. Psalms 25:5

Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. Psalms 31:5

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. Isaiah 65:16

But the LORD [is] the true God, he [is] the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Jeremiah 10:10

Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. Jeremiah 42:5

[compare to "...These things saith the Amen, the faithful and true witness..." Revelation 3:14 below]

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Romans 3:4

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; Revelation 3:14

[compare to "...The LORD be a true and faithful witness..." Jeremiah 42:5 above]

“Let God be true...” [Romans 3:4], and Jesus said, “I Am ... the Truth...” [John 14:6]. We should then agree with Him, since in Jeremiah 42:5, it is “...The LORD [YHVH]...” who is the “...True and Faithful Witness...”, and yet in Revelation 3:14, Jesus, is the “...Amen, the Faithful and True Witness...”

Question: Who is the Rock?

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Exodus 17:6

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

Numbers 20:8

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? Numbers 20:10

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts [also]. Numbers 20:11

Who led thee through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought thee forth water out of the rock of flint; Deuteronomy 8:15

[He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he. Deuteronomy 32:4

But Jeshurun waxed fat, and kicked: thou art waken fat, thou art grown thick, thou art covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. Deuteronomy 32:15

Of the Rock [that] begat thee thou art unmindful, and hast forgotten God that formed thee. Deuteronomy 32:18

How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? Deuteronomy 32:30

For their rock [is] not as our Rock, even our enemies themselves [being] judges. Deuteronomy 32:31

[There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God. 1 Samuel 2:2

And he said, The LORD [is] my rock, and my fortress, and my deliverer; 2 Samuel 22:2

The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. 2 Samuel 22:3

For who [is] God, save the LORD? and who [is] a rock, save our God? 2 Samuel 22:32

The LORD liveth; and blessed [be] my rock; and exalted be the God of the rock of my salvation. 2 Samuel 22:47

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men [must be] just, ruling in the fear of God. 2 Samuel 23:3

And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. Nehemiah 9:15

The LORD [is] my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, [and] my high tower. Psalms 18:2

For who [is] God save the LORD? or who [is] a rock save our God? Psalms 18:31

The LORD liveth; and blessed [be] my rock; and let the God of my salvation be exalted. Psalms 18:46

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Psalms 27:5

[[[A Psalm] of David.] Unto thee will I cry, O LORD my rock; be not silent to me: lest, [if] thou be silent to me, I become like them that go down into the pit. Psalms 28:1

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. Psalms 31:2

For thou [art] my rock and my fortress; therefore for thy name's sake lead me, and guide me. Psalms 31:3

He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings. Psalms 40:2

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? Psalms 42:9

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock [that] is higher than I. Psalms 61:2

He only [is] my rock and my salvation; [he is] my defence; I shall not be greatly moved. Psalms 62:2

He only [is] my rock and my salvation; [he is] my defence; I shall not be moved. Psalms 62:6

In God [is] my salvation and my glory: the rock of my strength, [and] my refuge, [is] in God. Psalms 62:7

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou [art] my rock and my fortress. Psalms 71:3

He clave the rocks in the wilderness, and gave [them] drink as [out of] the great depths. Psalms 78:15

He brought streams also out of the rock, and caused waters to run down like rivers. Psalms 78:16

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Psalms 78:20

And they remembered that God [was] their rock, and the high God their redeemer. Psalms 78:35

He shall cry unto me, Thou [art] my father, my God, and the rock of my salvation. Psalms 89:26

To shew that the LORD [is] upright: [he is] my rock, and [there is] no unrighteousness in him. Psalms 92:15

But the LORD is my defence; and my God [is] the rock of my refuge. Psalms 94:22

O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Psalms 95:1

He opened the rock, and the waters gushed out; they ran in the dry places [like] a river. Psalms 105:41

Which turned the rock [into] a standing water, the flint into a fountain of waters. Psalms 114:8

The stone [which] the builders refused is become the head [stone] of the corner. Psalms 118:22

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Isaiah 8:14

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: Isaiah 17:10

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste. Isaiah 28:16

And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isaiah 32:2

That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Isaiah 44:28 [Cyrus, meaning “the glory of a blazing furnace”, is the type pointing to Christ Jesus, who is the one which will dry up the river 'Euphrates', come from the 'east' with His armies, and free the captives of 'Babylon' that they may go home— see Revelation.]

And they thirsted not [when] he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. Isaiah 48:21

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock [whence] ye are hewn, and to the hole of the pit [whence] ye are digged. Isaiah 51:1

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. Daniel 2:34

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Daniel 2:35

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure. Daniel 2:45

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: Matthew 7:24

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Matthew 7:25

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matthew 16:16

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16:18

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Matthew 21:42

And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: Mark 12:10

He is like a man which built an house, and digged deep, and laid the foundation on a rock:

and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. Luke 6:48

Lest haply, after he hath laid the foundation, and is not able to finish [it], all that behold [it] begin to mock him, Luke 14:29

And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Luke 20:17

This is the stone which was set at nought of you builders, which is become the head of the corner. Acts 4:11

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Romans 9:33

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 1 Corinthians 3:10

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3:11

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 1 Corinthians 3:12

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Corinthians 10:4

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; Ephesians 2:20

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 1 Peter 2:6

Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Peter 2:7

And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed. 1 Peter 2:8

Jesus is called over and over again, “...**the Rock, Chief and Precious Cornerstone, a Stone, a Living Stone, a Tried Stone, a Stone of Stumbling, a Rock of Offence, Head of the corner, Sure Foundation...**”

For who [is] God, save the LORD? and who [is] a rock, save our God? 2 Samuel 22:32 [see also Psalms 18:31]

There are no other Rock's other than the LORD [YHVH] God... the Father, and the Son and the Holy Spirit.

And **they remembered** that **God** [was] **their rock**, and **the high God their redeemer**. Psalms 78:35

Satan, in opposition to Jesus, even claims to be the “rock” also, but he is the false rock, the false foundation, even as the principles of his Babylonian kingdom is a false foundation:

For **their rock** [is] not as **our Rock**, even **our enemies themselves** [being] judges.
Deuteronomy 32:31

And **he** shall say, Where [are] **their gods**, [their] **rock** in whom **they** trusted, Deuteronomy 32:37

Which were cut down out of time, **whose foundation** was overflowed with a flood: Job 22:16

And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD. Jeremiah 51:26

Question: Who is the Separator of the Sheep and the Goats?

And [as for] **you**, O **my flock**, thus **saih the Lord GOD**; Behold, **I judge between cattle and cattle, between the rams and the he goats**. Ezekiel 34:17

When **the Son of man** shall come in his glory, and all the holy angels with him, then shall **he** sit upon **the throne of his glory**: Matthew 25:31

And **before him** shall be **gathered all nations**: and **he shall separate them one from another**, as **a shepherd divideth [his] sheep from the goats**: Matthew 25:32

[literally, “**the Shepherd**”; Greek 1550 Textus Receptus: “...ο poimhn ...”, “...ο^{G3588 T-NSM} ποιμην^{G4166 N-NSM...}”]

And **he** shall **set the sheep on his right hand**, but **the goats on the left**. Matthew 25:33

What do we notice, as the answer to the question from Scripture alone? The "flock" belongs to "The LORD God" and that it is "He" that "judge between the rams [a male sheep] and the he goats" in Ezekiel, and in Matthew 25, in the end-time fulfillment, we see that it is the "Son of Man" [Jesus] that is "the Shepherd" that "divideth [his] sheep from the goats". Jesus is the LORD [YHVH] God of those texts. However, to be sure, let us consider many more texts.

Question: Who is The Good Shepherd?

For **he** [is] **our God**; and **we [are] the people of his pasture**, and **the sheep of his hand**. **To day if ye will hear his voice**, Psalms 95:7

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. 1 Kings 22:17

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. 2 Chronicles 18:16

[[A Psalm of David.]] The LORD [is] my shepherd; I shall not want. Psalms 23:1

Shall we not notice that? We are "the people of His pasture...the sheep of His hand..."

[[To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.]] Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest [between] the cherubims, shine forth. Psalms 80:1

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry [them] in his bosom, [and] shall gently lead those that are with young. Isaiah 40:11

That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Isaiah 44:28

[Cyrus, meaning "the glory of a blazing furnace", is the type pointing to Christ Jesus, who is the one which will dry up the river 'Euphrates', come from the 'east' with His armies, and free the captives of 'Babylon' that they may go home— see Revelation.]

For thus saith the Lord GOD; Behold, I, [even] I, will both search my sheep, and seek them out. Ezekiel 34:11

As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Ezekiel 34:12

And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. Mark 6:34

Those heard the voice of the Good Shepherd...

But he that entereth in by the door is the shepherd of the sheep. John 10:2

I am the good shepherd: the good shepherd giveth his life for the sheep. John 10:11

I am the good shepherd, and know my [sheep], and am known of mine. John 10:14

The great I AM, Jesus, is the Good Shepherd, who knows His, and are known of His.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd. John 10:16

Which "good shepherd" gave "His life for the sheep"? To whom does the "little flock" belong then, and whose "voice" "shall" "they" "hear"? It is the very voice of Jesus, calling them... "...follow me."

[please continue reading the whole context of Psalms 95... "...the LORD our maker..." is this Good Shepherd.]

Who saw us like "sheep without a shepherd" [1 Kings 22:17; 2 Chronicles 18:16; Mark 6:34] and came to "to seek and to save that which was lost" [Luke 19:10]?

Scripture hath said,

The LORD hath appeared of old unto me, [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31:3

Who is it that even had "appeared of old", and has loveth us "with an everlasting love"? Who is it that with "lovingkindness" has "drawn thee"? It is Jesus Christ...

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. Isaiah 45:22

And I, if I be lifted up from the earth, will draw all [men] unto me. John 12:32

Think about what is going to the "uttermost parts of the earth" and "all the ends of the earth" even now...

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Matthew 26:31

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. Mark 14:27

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Hebrews 13:20

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2:25

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5:4

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. John 10:15

Who is it that is coming to gather all of His Sheep from the four corners of the earth, from the four winds of heaven and shall separate the sheep from the goats?

And he shall send his angels with a great sound of a trumpet, and they shall gather together

his elect from the four winds, from one end of heaven to the other. Matthew 24:31

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: Matthew 25:32

And he shall set the sheep on his right hand, but the goats on the left. Matthew 25:33

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark 13:27

We are the sheep of His pasture... and we know His voice... He also calleth those of His sheep to "come out of her, my people"... The Shepherd calls you... do you belong to Him?

"seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" [Acts 17:27;p], for He hath said, "lo, I am with you alway" [Matthew 28:20;p]]

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: Isaiah 42:5

And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost: John 20:22

My sheep hear my voice, and I know them, and they follow me: John 10:27

[see again Psalms 95, for whose voice to follow? "Follow me..." [Matthew 9:9, 16:24, 19:21; Mark 2:14, "his disciples follow him" 6:1, 8:34, 10:21, Luke 5:27, 9:23,59, 18:22; John 1:43, 10:27, 12:26, 13:36, 21:19, "follow thou me" 21:22; "follow the Lamb" Revelation 14:4]]

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. John 10:3

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. John 10:4 ["...Every one that is of the truth heareth my voice." John 18:37]

Jesus is no hireling... but He is the Good and Great Shepherd of the Sheep...

Do we not desire to know the Truth [whom is Jesus], and to heed the voice [Psalms 95:7; Hebrews 3:7,15, 4:7, etc] and call of the LORD [YHVH] Jehovah God? We ought to know from these texts then, that it is Jesus Christ that calleth thee... do we hear Him, do we follow Him? For He is the Way, The Truth and the Life, that Good Shepherd...

He maketh me to lie down in green pastures: he leadeth me beside the still waters. Psalms 23:2

***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** *****

Question: Who is the God with us?

The LORD of hosts [is] with us; the God of Jacob [is] our refuge. Selah. Psalms 46:7

The LORD of hosts [is] with us; the God of Jacob [is] our refuge. Selah. Psalms 46:11

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:23

...again “**The LORD of Hosts**”, this “**God of Jacob**”, even the “**God with us**” is Jesus.

And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Genesis 26:24

And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of. Genesis 28:15

And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. Genesis 31:3

I will go down with thee into Egypt; and I will also surely bring thee up [again]: and Joseph shall put his hand upon thine eyes. Genesis 46:4

And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Exodus 3:12

[compare also to “...I send you forth as sheep...” Matthew 10:16; “...I send unto you prophets, and wise men, and scribes ...” Matthew 23:34; “...I send you forth as lambs...” Luke 10:3; “...so send I you.” John 20:21; “...I trust in the Lord Jesus to send Timotheus shortly unto you...” Philippians 2:19]

Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he [it is] that doth go with thee; he will not fail thee, nor forsake thee. Deuteronomy 31:6

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, [so] I will be with thee: I will not fail thee, nor forsake thee. Joshua 1:5

Now, consider the New Testament usage of this...

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen. Matthew 28:20

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this

city. Acts 18:10

Notice the context that Paul quotes from the OT and to whom he directly equates it with...

[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for **he hath said**, **I will never leave thee, nor forsake thee**. Hebrews 13:5

So that **we may boldly say**, **The Lord [is] my helper**, and **I will not fear what man shall do unto me**. Hebrews 13:6

[see also “Then came **she** and **worshipped him**, saying, **Lord, help me.**” Matthew 15:25]

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8

[see also Psalms 102:12-28, especially vs 27, from which Paul is quoting, the one who is “the same” even “yesterday”, and to day and for ever” is the LORD [YHVH] God, which Paul equates with Jesus, the Son.]

Paul, directly citing the Old Testament, in the context of “**I am with thee**”, which is the LORD God, and he [**Paul**] equates with “**Jesus Christ the same...**”

Question: Who is the Husband?

For **thy Maker [is] thine husband; the LORD of hosts [is] his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.** Isaiah 54:5

For [as] **a young man** marrieth **a virgin**, [so] shall thy sons marry thee: and [as] **the bridegroom** rejoiceth over **the bride**, [so] shall **thy God** rejoice over **thee**. Isaiah 62:5

Turn, O **backsliding children**, saith **the LORD**; for **I am married unto you**: and **I** will take **you** one of a city, and **two of a family**, and **I** will bring **you** to Zion. Jeremiah 3:14

Surely [as] **a wife** treacherously departeth from **her husband**, so have **ye** dealt treacherously with **me**, O **house of Israel**, saith **the LORD**. Jeremiah 3:20

I have likened **the daughter of Zion** to a comely and **delicate [woman]**. Jeremiah 6:2

The beginning of the word of **the LORD** by Hosea. And **the LORD** said to Hosea, Go, take unto thee **a wife of whoredoms and children of whoredoms**: for **the land hath committed great whoredom**, [departing] **from the LORD**. Hosea 1:2

Plead with **your mother**, plead: for **she** [is] not **my wife**, neither [am] **I her husband**: let **her** therefore put away **her whoredoms out of her sight**, and **her adulteries from between her breasts**; Hosea 2:2

And **Jesus** said unto them, Can **the children of the bridechamber** mourn, as long as **the bridegroom** is with **them**? but the days will come, when **the bridegroom shall be taken** from

them, and then shall they fast. Matthew 9:15

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Matthew 25:1

While the bridegroom tarried, they all slumbered and slept. Matthew 25:5

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Matthew 25:10

And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. Mark 2:19

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Mark 2:20

And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? Luke 5:34

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Luke 5:35

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. John 3:29

But he that is joined unto the Lord is one spirit. 1 Corinthians 6:17

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. 2 Corinthians 11:2

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Ephesians 5:23

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Revelation 19:7

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Revelation 21:2

And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. Revelation 21:3

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. Revelation 21:9

The entire Song Of Songs [Solomon] is one of the Love of God [Christ Jesus] for His Bride the

Church/people [see also [Revelation 12, the woman](#)]. Consider also Revelation, the City, New Jerusalem, the symbol of God's People. 144,000 numerically given, 144 cubits in the walls, know ye not that you are living stones? [[1 Peter 2:5; Revelation 3:12, etc](#)], each of the stones in the walls the very stones upon the Breast of the Great High Priest, Christ Jesus, close to His heart... there is ever so much more to share upon it...

What do we notice? Jesus Christ is the Husband, the Bridegroom... YHVH God, the Son, the scriptures cannot be broken...

Question: Who is the Alpha and Omega, the First and the Last, the Beginning and the Ending, King of Kings, Lord of Lords, the Author and Finisher?

[Who hath wrought and done \[it\], calling **the generations** from the beginning? I the LORD, the first, and with the last; I \[am\] he.](#) [Isaiah 41:4](#)

[Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I \[am\] the first, and I \[am\] the last; and beside me \[there is\] no God.](#) [Isaiah 44:6](#)

[Hearken unto **me**, O Jacob and Israel, my called; I \[am\] he; I \[am\] the first, I also \[am\] the last.](#) [Isaiah 48:12](#)

According to scripture alone, who in these [above] passages is the "First and the Last"? It is YHVH - the LORD, but who is this YHVH LORD? It is Jesus...

[And when I saw him, I fell at **his feet** as dead. And he laid **his** right hand upon **me**, saying unto **me**, Fear not; I am the first and the last:](#) [Revelation 1:17](#)

[“Fear not...” [[Genesis 15:1, 21:17, 26:24, 46:3; Joshua 8:1; Isaiah 41:13... etc...](#) [Matthew 14:27, 17:7, 28:10; Luke 8:50, 12:7...etc...\]](#)]]

[I \[am\] he that liveth, and was dead; and, behold, I am alive for evermore,](#) Amen; and have the keys of hell and of death. [Revelation 1:18](#)

[And unto **the angel of the church in Smyrna** write; These things saith the first and the last, which was dead, and is alive;](#) [Revelation 2:8](#)

According to scripture alone, who in these [above] passages is the "First and the Last"? It is Jesus Christ who is "First and the Last".

Saying, [I am Alpha and Omega, the first and the last:](#) and, What **thou** seest, write in a book, and send [it] [unto the seven churches](#) which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. [Revelation 1:11](#)

[see “[And I turned to see **the voice that spake** with **me**. ...”](#) [[Revelation 1:12](#)]; “[And in the midst of the seven candlesticks \[one\] like unto the Son of man ...”](#) [[Revelation 1:13](#)]]

I am Alpha and Omega, the beginning and the end, the first and the last. Revelation 22:13

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star. Revelation 22:16

[if seeking the translation from the NWT, please notice where the quote marks [singles and doubles] actually begin and end here...and who it is that is speaking still from **verse 13** and on into **verse 16**...it is Jesus, who sent His angel, it is Jesus who is coming quickly, by His own admission and by John's.]

According to scripture alone, who in these [above] passages is the "Alpha and Omega, the beginning and the end, the first and the last"? It is Jesus Christ.

Behold, the Lord God will come with strong [hand], and his arm shall rule for him: behold, his reward [is] with him, and his work before him. Isaiah 40:10

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matthew 16:27

Who is coming with the reward? It is Jesus Christ in all Glory, with His reward.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Colossians 3:24

And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. Revelation 22:12

According to scriptures alone, who in these [above] passages is going to "come" and "reward"? Again it is Jesus Christ.

That thou keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 1 Timothy 6:14

Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; 1 Timothy 6:15

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful. Revelation 17:14

And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Revelation 19:16

According to scripture alone, who in these [above] passages is "King of Kings" and "Lord of Lords"? Jesus Christ again.

Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2

Verily Jesus, is “the Author and Finisher” of our faith.

Question: Who is the Alpha and Omega from the Beginning?

Genesis 1:1 in the Hebrew reveals the 3 persons.

Please go to **Genesis 1:1** with me since it is the very beginning of the Scriptures. It will set the stage and definition, for the entirety of the Bible, for it is the very first time the word is used.

There are multiples of 3 in this single text.

Here is that text, in both Hebrew and Greek, with and without notation.

In the beginning **God** created the heaven and the earth. **Genesis 1:1**

Genesis 1:1: בראשית ברא אלהים את השמים ואת הארץ

Genesis 1:1: בראשית הברא אלhim את השמים H853 ואלהים H430 ואת הארץ H776 H8064 H853 H1254 H7225

I will simply ask one question with two parts.

Is the Hebrew word for "God" in **Genesis 1:1**, in the Plural or Singular, and if Plural is it in the Dual Plural or True Plural [Triple or greater] forms?

Ask anyone that reads or speaks or studies Hebrew, and they will tell us, that it is written in the Hebrew True Plural [3 or greater] and not the Dual Plural.

בראשית ברא אלים את השמים ואת הארץ:

בראשית	bə·rē·šît	in the beginning
ברא	bā·rā	created
אלים	'ě·lō·hîm	God [true plural, 3 or more]
את	'ět	- (untranslated aleph, tav)
השמים	haš·šâ·ma·yim	the heavens
ואת	wə·'ět	- (untranslated vav, aleph, tav)
הארץ	hā·'ā·reṣ	the earth
א	aleph	Aleph, first letter of Hebrew [Psalms 119:1]
ת	tav	Tav, last letter of Hebrew [Psalms 119:169]

ו

vav

Vav, sixth letter of Hebrew [Psalms 119:49]

This verifies who the Elohim is, the Father, the Word and the Holy Spirit, all of whom are witnessed in **Genesis 1**. The Hebrew letters, Aleph – Tav, are basically saying Alpha and Omega [first and last letters of Greek], the First and the Last [even as John, in the Greek so gives even in **Revelation**].

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

The same was in the beginning with God. John 1:2

All things were made by him; and without him was not any thing made that was made. John 1:3

Forwards and backwards, positive and negative [forever sealed] reveal that Christ Jesus is God, the Creator. All things, even in the Jehovah's Witness, Unitarian and Arian scriptures, for notice the very next verses and complete context:

[That] was **the true Light**, which lighteth **every man** that cometh into the world. John 1:9

He was in the world, and the world was made by him, and the world knew **him** not. John 1:10

He came unto his own, and his own received him not. John 1:11

The very people He [Jesus, the True Light] took out for Himself as seen in the OT, a peculiar and chosen nation.

For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth. Deuteronomy 7:6

[See also John 6:70, 13:18, 15:16,19, "...have not I chosen you..."]

It was He that came unto His own, and He was in the World, and yet they [most] rejected Him.

Heaven and Earth is connected by this Vav of the Aleph [Alpha] and Tav [Omega]:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. Genesis 28:12

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else. Isaiah 45:22

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1:51

And I, if I be lifted up from the earth, will draw all [men] unto me. John 12:32

Christ Jesus is the bridge, the Heavenly Ladder, which connects Heaven and Earth, for it was even He [Deity and humanity] which was suspended between Earth and Heaven upon the Cross, by the Nails [that which pierces]...

For a discussion of the Cross of Jesus Christ, Himself despising the shame, please consider the following sources, of which we may look at later if necessary in greater detail:

- [1] Genesis 1:1 [Hebrew text]
- [2] Genesis 22, Abraham & Isaac & the Ram
- [3] Genesis 37-50, Joseph in Egypt
- [4] Exodus-Deuteronomy, etc in the Sanctuary system itself, which was directed by God
- [5] Exodus 17, the battle of the Amalekites with Israel and Moses
- [6] Isaiah 28:16-17
- [7] Daniel 8-9, and context of Daniel 1-12
- [8] Judges 16, Samson
- [9] Habakkuk 3
- [0] Psalms 22, and other OT witnesses
- [1] Gospel witnesses
- [2] Acts
- [3] Various Epistles of Paul, Peter, John, etc
- [4] Revelation 5
- [5] Tacitus the Roman Historian, and various other historians, etc.

Aleph in the old pictogram Hebrew looks like the Ox-Head, and also carries the meaning of first, strength, mighty. Christ Jesus is the Mighty Sacrifice.

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Aleph/aleph.html

Tav in the old pictogram Hebrew looks like a Cross, a stick vertical, combined with a stick horizontal, again an image of Heaven and Earth and not only man's relationship to God, but also man's relationship to man, and it also carries the meaning of the sign, the mark or covenant, of which Christ Jesus is again the Sign given.

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Tav/tav.html

And **the LORD** said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a **mark** upon the **foreheads of the men** that sigh and that cry for all the abominations that be done in the midst thereof. **Ezekiel 9:4**

Vav in the old pictogram Hebrew looks like a nail, a peg, pin or hook in a sure place, used in **Exodus 27:10-11**, as a peg, pin, nail or hook on the Pillars of the Tabernacle upon which were hung the curtains [or veils of the Tabernacle, Christ Jesus hung upon the Cross, His flesh the veil [By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; **[Hebrews 10:20]**]], it may also be seen in use in **Exodus 26:32,37, 27:10,11,17, 36:36,38, 38:10,11,12,17,19,28**:

And I will fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his

father's house. [Isaiah 22:23](#)

A website of note:

http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Vav/vav.html

Pictograms:

<http://kingdaughter.files.wordpress.com/2011/12/hebrewpictographchart1.gif>

The word נָא is used as a grammatical tool to identify the definite object of the verb, in other words, it is pointing to the active principle. Thus the active principle which Created the Heaven[s] and the Earth in [Genesis 1](#), is GOD [Elohim], but even specifically the Word, the First and the Last letter, the Alpha and Omega, the Mighty Sacrifice who would die upon the Cross, pierced for all, connecting Heaven and Earth by Himself, Christ Jesus, God the Son.

It may also be seen as the words “ploughshare” or “coulter” in the KJV: [1 Samuel 13:20,21](#); [Isaiah 2:4](#); [Joel 3:10](#); [Micah 4:3](#).

Question: Who is it that gives Rest?

Jesus said:

Come unto me, all [ye] that labour and are heavy laden, and **I will give you rest**. Matthew 11:28

Take my yoke upon you, and **learn of me**; for I am meek and lowly in heart: and **ye shall find rest** unto your souls. Matthew 11:29

And he said, **My presence shall go [with thee]**, and **I will give thee rest**. Exodus 33:14

Jesus is Lord {LORD, YHVH, the Son} of the Sabbath, since He created it:

For **the Son of man is Lord even of the sabbath day**. Matthew 12:8

Therefore **the Son of man is Lord also of the sabbath**. Mark 2:28

And he said unto them, That **the Son of man is Lord also of the sabbath**. Luke 6:5

Thus the heavens and the earth were finished, and all the host of them. Genesis 2:1

And on **the seventh day God ended his work which he had made**; and he **rested on the seventh day** from all his work which he had made. Genesis 2:2

And **God blessed the seventh day**, and sanctified it: because that in it **he had rested from all his work which God created and made**. Genesis 2:3

And he said unto them, This *is that* which the LORD hath said, To morrow *is the rest of the holy sabbath unto the LORD*: bake *that* which ye will bake *to day*, and seethe that ye will

seethe; and that which remaineth over lay up for you to be kept until the morning. Exodus 16:23

Remember the sabbath day, to keep it holy. Exodus 20:8

Six days shalt thou labour, and do all thy work: Exodus 20:9

But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Exodus 20:10

For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Exodus 20:11

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Exodus 31:15

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Exodus 35:2

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work *therein*: it is the sabbath of the LORD in all your dwellings. Leviticus 23:3

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Deuteronomy 5:12

Six days thou shalt labour, and do all thy work: Deuteronomy 5:13

But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. Deuteronomy 5:14

And remember that thou wast a servant in the land of Egypt, and *that the LORD thy God brought thee out* thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Deuteronomy 5:15

Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Joshua 1:13

Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising. Joshua 1:15

And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. Joshua 21:44

And now the LORD your God hath given rest unto your brethren, as he promised them:

therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. Joshua 22:4

And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age. Joshua 23:1

But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent. 1 Kings 5:4

Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 1 Kings 8:56

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 1 Chronicles 22:9

Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. 1 Chronicles 22:18

For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: 1 Chronicles 23:25

And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. 2 Chronicles 15:15

So the realm of Jehoshaphat was quiet: for his God gave him rest round about. 2 Chronicles 20:30

Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered. 2 Chronicles 14:7

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. Isaiah 11:10

And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isaiah 14:3

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Isaiah 56:6

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*: Isaiah 58:13

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Jeremiah 6:16

Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. Jeremiah 31:2

Their Redeemer is strong; the LORD of hosts is his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. Jeremiah 50:34

Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. Hebrews 4:1

...let's pause here, and move to **1 Corinthians 12:3** for a brief moment, then stop by **Isaiah 40:3**, and then see the **New Testament quotations of Isaiah 40:3** and then consider **Hebrews 1**, and then we can come back to **Matthew 28:19**, in the three persons with the name/character YHVH and see that Jesus is indeed so named YHVH in the Old Testament.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Corinthians 12:3

1 Corinthians 12:3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν, καὶ οὐδεὶς δύναται εἰπεῖν **Κόριον** Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἀγίῳ.

No man can say that **Christ Jesus is LORD**... but by the Holy Spirit... not only is Christ Jesus, Master and Teacher, He is indeed LORD and God, the Son, the very Shepherd of the Sheep.

The Greek word used in **1 Corinthians 12:3**, is the very same word that the LXX [Septuagint, Greek OT] uses, "kurios" [**LORD**].

Even as Isaiah 40:3 ["The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for our God."] seen being quoted in the four Gospels. '**YHVH**' is translated there by the Gospel writers, under direction of the HOLY SPIRIT, "**kurios**".

The Prophet Isaiah knew who was to come:

The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for our God. Isaiah 40:3

Isaiah 40:3 [LXX] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτομάσατε τὴν ὁδὸν **κυρίου**, εὐθείας ποιεῖτε τὰς τρίβους **τοῦ θεοῦ** ἡμῶν.

Isaiah 40:3 קול קוֹרֵא בְמִדְבָּר פָּנוּ דֶּרֶךְ יְהוָה יִשְׁרוּ בַעֲרָבָה מַסֵּלָה לְאֱלֹהֵינוּ: 3

The word for "LORD" in Isaiah 40:3 is the Hebrew Tetragrammaton "יהוה", "YHWH/YHVH" or Jehovah...and directly quoted 4 times in the NT:

For this is he that was **spoken of by the prophet Esaias**, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make **his paths straight**. Matthew 3:3

ουτος γαρ εστιν ο ρηθεις υπο ησαιου του προφητου λεγοντος φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον **κυριου** ευθειας ποιειτε τας τριβους αυτου Matthew 3:3 Stephens 1550 Textus Receptus

outoV gar estin o rhqeiv upo hsaiou tou profhtou legontoV fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeniaV poieite taV tribouV autou Matthew 3:3 Greek

The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight**. Mark 1:3

φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον **κυριου** ευθειας ποιειτε τας τριβους αυτου Mark 1:3 Greek

fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeniaV poieite taV tribouV autou Mark 1:3 Stephens 1550 Textus Receptus

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord, make his paths straight**. Luke 3:4

ως γεγραπται εν βιβλω λογων ησαιου του προφητου λεγοντος φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον **κυριου** ευθειας ποιειτε τας τριβους αυτου Luke 3:4 Greek

wV gegraptai en biblw logwn hsaiou tou profhtou legontos fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeniaV poieite taV tribouV autou Luke 3:4 Stephens 1550 Textus Receptus

He said, I [am] the voice of one crying in the wilderness, **Make straight the way of the Lord, as said the prophet Esaias**. John 1:23

εφη εγω φωνη βιωντος εν τη ερημῳ ευθυνατε την οδον **κυριου** καθως ειπεν ησαιας ο προφητης John 1:23 Greek

efh egw fwnh bowntoV en th erhmw euqunate thn odon **kuriou** kaqwV eipen hsaiaV o profhthV John 1:23 Stephens 1550 Textus Receptus

Go now with me to the **Book of Hebrews Chapter 1** if you will please...

Hebrews, like the Gospel of John, really demonstrates that Jesus Christ is YHVH God, the Son, showing His supremacy over all, over Moses, over Angels, over types and shadows, etc.

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. [Hebrews 1:6]

But unto the Son [he saith], **Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. [Hebrews 1:8]

Thou hast loved righteousness, and hated iniquity; **therefore God**, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. [Hebrews 1:9]

In that verse [vs 9] we see the Father [thy God], the Son [therefore God] and even the Holy Spirit [oil of gladness, symbolized]... look closely...

Every Apostle and Disciple, and yea the whole Bible completely Agree on who Jesus is, that He is God. John declares it, Paul declares it, Thomas declares it [John 20:28, compare to Psalms 35:23 in the Greek], Stephen declare it, the Psalms declare it, the Prophets declare it, and Jesus declares it, the Holy Spirit declares it, and the Father declares it:

The author of Hebrews in Hebrews 1:8-9 is citing the OT from Psalms 45:6, so that we may know.

Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.
- Psalms 45:6

But **unto the Son [he saith], Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. - Hebrews 1:8

God the Father, is addressing God the Son, signified in writing through David and Paul by God the Holy Spirit (the Author of Scripture), anointing Him with the Holy Spirit [symbolized by the “oil”].

Here is the TR. Greek:

o qronos sou o qeos eis ton aiwna tou aiwnos rabdos euquhtos h rabdos ths basileias sou
- Psalms 44:7 LXX (same as Psalms 45:6 KJV)

proV **de ton uion o qronoV sou o qeoV eiV ton aiwna tou aiwnoV** rabdos euquhtos h
rabdoV thV basileiaV sou - Hebrews 1:8

Hebrews 1:8 is directly quoting the Psalms. "**sou o theos**" is "**O God**", and this said, "**unto the Son**" by the Father, signified in scripture by God the Holy Spirit. The Son sits upon the right hand of the Father.

Consider also the context in **Psalms 45**. Now we continue further in **Hebrews Chapter 1**, which the whole **Chapter 1** identifies Jesus' Deity, and **Chapter 2** deals with His humanity, the 2 natures.

And, **Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands**: [Hebrews 1:10]

They shall perish; but **thou remainest**; and they all shall wax old as doth a garment;
[Hebrews 1:11]

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail. [Hebrews 1:12]

Thou LORD, Jesus Christ, the same yesterday, today and forever... notice which passages that Paul is also drawing from the in the OT! What is being cited here? It is Psalms 102:24-28!

I said, **O my God**, take me not away in the midst of my days: thy years [are] throughout all

generations. [Psalms 102:24]

Of old hast thou laid the foundation of the earth: and **the heavens [are] the work of thy hands.** [Psalms 102:25]

They shall perish, **but thou shalt endure:** yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: [Psalms 102:26]

But **thou [art] the same,** and thy years shall have no end. [Psalms 102:27]

The children of thy servants shall continue, and their seed shall be established before thee. [Psalms 102:28]

Who is being spoken of in **Psalms 102? It is LORD, YHVH, see Psalms 102:1,12,15,16,19,21,22.**

With whom does the author of Hebrews directly say that those texts apply to? Jesus Christ. He truly is LORD [YHVH] God, the Son.

Jesus Christ the **same yesterday, and to day, and for ever.** [Hebrews 13:8]

Jesus' Divinity/Deity [being God] is compared to Melchizedek, who was,

"**Without father, without mother, without descent, having neither beginning of days, nor end of life;** but made like unto the Son of God; abideth a priest continually." [Hebrews 7:3]

For every house is builded by some [man]; but **he that built all things [is] God.** Hebrews 3:4

Further still in the **Book of Hebrews Chapter 13:**

"[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for **he hath said, I will never leave thee, nor forsake thee.** Hebrews 13:5

Go through out all of the OT, and even the NT, who is it that stated that He would never leave nor forsake them?

See also Matthew 28:20: "Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you alway,** [even] unto the end of the world. Amen."

So that we may boldly say, **The Lord [is] my helper,** and I will not fear what man shall do unto me. **Hebrews 13:6**

See "Hear, **O LORD,** and have mercy upon me: **LORD, be thou my helper.**" [Psalms 30:10] and "Behold, **God [is] mine helper: the Lord** [is] with them that uphold my soul." [Psalms 54:4]

...but notice the context of **Hebrews 13:5,6,7... vs 8** with whom does the author of Hebrews equate as the LORD and God and Helper? Jesus Christ...

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8

...compare to:

Then **came she** and **worshipped him**, saying, **Lord, help me.** **Matthew 15:25**

This is a very serious matter, for if we refuse to acknowledge Jesus as YHVH God, the Son, our very existence is at stake, and eternal life is then upon the line:

I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am** [he], ye shall die in your sins. - John 8:24

...please notice that the English words “[he]” are added... and are not actually present in the Greek text... this means that Jesus stated, “...**ye shall die in your sins: for if ye believe not that I AM...**”

He is declaring that He is the “I AM” of the OT, and if they did not believe this, that they would die in their sins, for it is only YHVH God that can save from sin.

Consider carefully...

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] **no man can say that Jesus is the Lord, but by the Holy Ghost.** 1 Corinthians 12:3

Take note of what that is actually saying... not merely speaking about a kingship, but Deity... that no man can say that Jesus Christ is the LORD, except by the Holy Spirit...

Will you accept Jesus as YHVH God, the Son, and seek the salvation that He is offering, by His own blood and life and sacrifice?

For whosoever shall **call upon the name of the Lord** shall be saved. Romans 10:13

[See also Genesis 4:26, 12:8, 26:25; Psalms 116:4,13,17; Zephaniah 3:9;]

When they heard *this*, they were **baptized in the name of the Lord Jesus.** Acts 19:5

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints, with all that in every place call upon the name of Jesus Christ our Lord,* both theirs and ours: 1 Corinthians 1:2

Moving back to **Matthew 28:19**, and there being three persons with the name/character YHVH, I will ask yet one more question, How many LORD [YHVH] are there in these verses?

Then **the LORD** rained upon Sodom and upon Gomorrah brimstone and fire **from the LORD out of heaven;** Genesis 19:24

[Jesus, the LORD [YHVH] who came down with the two covering cherubs, the two angels that are beside the LORD, is standing upon the earth {Genesis 18-19, especially 18:25 "Judge of all the Earth"} and calling down fire from His Father above, the Holy Spirit being included by the Fire also]

The Lord grant unto him that he may find mercy **of the Lord** in that day: and in how many

things he ministered unto me at Ephesus, thou knowest very well. 2 Timothy 1:18

[[A Psalm of David.]] **The LORD** said unto **my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool. Psalms 110:1

[Jesus [YHVH] speaking not only to David, but God the Father, speaking to the Son also [David being a type pointing to Christ], as seen in the NT, since the whole of Scripture testifies of the the Son [**John 5:39**]]

The LORD said unto **my Lord**, Sit thou on my right hand, till I make thine enemies thy footstool? Matthew 22:44

And David himself saith in the book of Psalms, **The LORD** said unto **my Lord**, Sit thou on my right hand, Luke 20:42

For David is not ascended into the heavens: but he saith himself, **The LORD** said unto **my Lord**, Sit thou on my right hand, Acts 2:34

[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] **My God, my God**, why hast thou forsaken **me?** *why art thou so far from helping me, and from the words of my roaring?* Psalms 22:1

And about the ninth hour **Jesus** cried with a loud voice, saying, **Eli, Eli**, lama sabachthani? that is to say, **My God, my God**, why hast thou forsaken me? Matthew 27:46

And at the ninth hour **Jesus** cried with a loud voice, saying, **Elo, Elo**, lama sabachthani? which is, being interpreted, **My God, my God**, why hast thou forsaken me? Mark 15:34

And **the LORD** said unto Satan, **The LORD** rebuke thee, O Satan; even **the LORD** that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zechariah 3:2

[Here we have all Three Persons]

What do you see? and consider the Hebrew itself, which declares YHVH in each instance in differing locations? Consider again:

Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost**: Matthew 28:19

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of **the mystery of God, and of the Father, and of Christ**; Colossians 2:2

In whom are hid all the treasures of wisdom and knowledge. Colossians 2:3

[See also **Ephesians 5:20**, “Giving thanks always for all things **unto God and the Father in the name of our Lord Jesus Christ;**”; see also **Colossians 3:17**, “And whatsoever ye do in word or deed, **do all in the name of the Lord Jesus**, giving thanks **to God and the**

Father by him." see also **1 Thessalonians 3:11**, "Now **God himself and our Father, and our Lord Jesus Christ**, direct our way unto you."]

"The name" is singular. YHVH, is the name/character they share, being one in purpose and mind, and all have, but there are three persons, all of whom are God.

Let us then consider what the Bible means by "one":

In mentioning **1 Corinthians 12:3**, we can see from the text that Paul fully believed that no man could say "Jesus is Lord" [Gr.], meaning as God, Deity, without the aide of the Holy Spirit, whom guides into all truth.

"...and [that] **no man can say that Jesus is the Lord, but by the Holy Ghost.**" **1 Corinthians 12:3**

1 Corinthians 12:3 διο^{G1352 CONJ} γνωριζω^{G1107 V-PAI-1S} υμιν^{G4771 P-2DP} οτι^{G3754 CONJ} ουδεις^{G3762 A-NSM-N}
N ev^{G1722 PREP} πνευματι^{G4151 N-DSN} θεου^{G2316 N-GSM} λαλων^{G2980 V-PAP-NSM} λεγει^{G3004 V-PAI-3S}
αναθεμα^{G331 N-NSN} ιησουν^{G2424 N-ASM} και^{G2532 CONJ} ουδεις^{G3762 A-NSM-N} δυναται^{G1410 V-PNI-3S}
ειπειν^{G3004 V-2AAN} κυριον^{G2962 N-ASM} ιησουν^{G2424 N-ASM} ει^{G1487 COND} μη^{G3361 PRT-N} ev^{G1722 PREP}
πνευματι^{G4151 N-DSN} αγιω^{G40 A-DSN}

"...no man can say, "Jesus is Lord [Kurios, the Greek translation of YHVH – LORD of the OT]", but by the Holy Spirit." This passage is literally saying, that no one can call Jesus – YHVH God [LORD], except it be by the Holy Spirit. Please refer back to **Hebrews 1**, of which Paul in Hebrews says is basic and foundational.

Christ Jesus, is truly LORD God, not the Father, neither the Holy Spirit, but the Son.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matthew 28:19

πορευθεντες^{G4198 V-AOP-NPM} ουν^{G3767 CONJ} μαθητευσατε^{G3100 V-AAM-2P} παντα^{G3956 A-APN} τα^{G3588 T-APN}
εθνη^{G1484 N-APN} βαπτιζοντες^{G907 V-PAP-NPM} αυτους^{G846 P-APM} εις^{G1519 PREP} το^{G3588 T-ASN} ονομα^{G3686 N-ASN}
του^{G3588 T-GSM} πατρος^{G3962 N-GSM} και^{G2532 CONJ} του^{G3588 T-GSM} νιου^{G5207 N-GSM} και^{G2532 CONJ}
του^{G3588 T-GSN} αγιου^{G40 A-GSN} πνευματος^{G4151 N-GSN} **Matthew 28:19**

"name" is singular. "the name", "the" [definite article, something specific, the name is the very Character of God, see **Exodus 34:5-8**] While the Father, and of the Son and of the Holy Ghost [Spirit] are plurality of persons. "the Father", "the Son" and "the Holy Ghost [Spirit]". "the" [tou] Definite articles along with "and" [kai].

Hear, O Israel: The LORD our God [is] **one** LORD: **Deuteronomy 6:4**

Deuteronomy 6:4 עַמְשׁ^{H8085} יִשְׂרָאֵל^{H3478} יְהוָה^{H3068} אֱלֹהֵינוּ^{H430} יְהוָה^{H3068} :**echad**^{H259}

The word "**one**" is unity [like multiple persons of a single family, or team, or husband and wife in marriage, spearate beings, yet to be one in unity, togetherness]. The Hebrew is : '**Echad**', - and is **not** the Hebrew **yachid**, nor **bad**.

When this is given again in the New Testament, quoted by Jesus, we see a Greek word which is helpful:

And Jesus answered him, The first of all the commandments [is], **Hear, O Israel; The Lord our God is one Lord**: Mark 12:29

Mark 12:29 ο^{G3588} T-NSM δε^{G1161} CONJ ιησους^{G2424} N-NSM απεκριθη^{G611} V-ADI-3S αυτω^{G846} P-DSM
οτι^{G3754} CONJ πρωτη^{G4413} A-NSF-S πασων^{G3956} A-GPF των^{G3588} T-GPF εντολων^{G1785} N-GPF ακουε^{G191} V-PAM-
2S ισραηλ^{G2474} N-PRI κυριος^{G2962} N-NSM ο^{G3588} T-NSM θεος^{G2316} N-NSM ημων^{G1473} P-1GP κυριος^{G2962} N-
NSM εις^{G1520} A-NSM εστιν^{G1510} V-PAI-3S

Notice again the translation of the word from Hebrew [YHVH] to Greek [Kurios], and also of the word used for “one” [Hebrew, ‘Echad] to “one” [Greek, eis].

This is the same way in which Marriage is given in **Genesis**, in the Gospels and by Paul, that there are 2 persons [male and female, and [3] God also] which come together in unity [togetherness], and this is how the word [one] is used in both the Hebrew and Greek:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they** shall be **one** flesh. **Genesis 2:24**

Genesis 2:24 עַל־כֵן יִעַזְבֶּן אֶשְׁאָר אֶת־אָבִיו אֶת־אִשָּׁה אֲמֹנוֹ וְדַבָּרָה בְּאַשְׁתָּו הַיּוֹם לְבִשְׂרָה כִּי־בְּלֹבֶשׂ :

See how that “they” [multiple] are to be “one” [togetherness, unity of all but person]?

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they **twain** shall be **one** flesh? **Matthew 19:5**

Matthew 19:5 και^{G2532} CONJ ειπεν^{G3004} V-2AAI-3S ενεκεν^{G1752} PREP τουτου^{G3778} D-GSN καταλειψει^{G2641}
V-FAI-3S ανθρωπος^{G444} N-NSM τον^{G3588} T-ASM πατερα^{G3962} N-ASM και^{G2532} CONJ την^{G3588} T-ASF
μητερα^{G3384} N-ASF και^{G2532} CONJ προσκολληθσεται^{G4347} V-FPI-3S τη^{G3588} T-DSF γυνακι^{G1135} N-DSF
αυτου^{G846} P-GSM και^{G2532} CONJ εσονται^{G1510} V-FDI-3P οι^{G3588} T-NPM δυο^{G1417} A-NUI εις^{G1519} PREP
σαρκα^{G4561} N-ASF μιαν^{G1520} A-ASF

Wherefore they are no more **twain**, but **one** flesh. What therefore God hath **joined together**, let not man put asunder. **Matthew 19:6**

Matthew 19:6 ωστε^{G5620} CONJ ουκετι^{G3765} ADV-N εισιν^{G1510} V-PAI-3P δυο^{G1417} A-NUI αλλα^{G235} CONJ
σαρξ^{G4561} N-NSF μια^{G1520} A-NSF ο^{G3739} R-ASN ουν^{G3767} CONJ ο^{G3588} T-NSM θεος^{G2316} N-NSM συνεζευξεν^{G4801}
V-AAI-3S ανθρωπος^{G444} N-NSM μη^{G3361} PRT-N χωριζετω^{G5563} V-PAM-3S

And **they twain** shall be **one** flesh: so then **they** are no more **twain**, but **one** flesh. **Mark 10:8**

Mark 10:8 και^{G2532} CONJ εσονται^{G1510} V-FDI-3P οι^{G3588} T-NPM δυο^{G1417} A-NUI εις^{G1519} PREP σαρκα^{G4561} N-
ASF μιαν^{G1520} A-ASF ωστε^{G5620} CONJ ουκετι^{G3765} ADV-N εισιν^{G1510} V-PAI-3P δυο^{G1417} A-NUI αλλα^{G235} CONJ
μια^{G1520} A-NSF σαρξ^{G4561} N-NSF

What? know ye not that he which is **joined** to an harlot is **one** body? for **two**, saith he, shall be **one** flesh. 1 Corinthians 6:16

1 Corinthians 6:16 η^{G2228} PRT ουκ^{G3756} PRT-N οιδατε^{G1492} V-RAI-2P οτι^{G3754} CONJ ο^{G3588} T-NSM κολλωμενος^{G2853} V-PPP-NSM τη^{G3588} T-DSF πορνη^{G4204} N-DSF εν^{G1520} A-NSN σωμα^{G4983} N-NSN εστιν^{G1510} V-PAI-3S εσονται^{G1510} V-FDI-3P γαρ^{G1063} CONJ φησιν^{G5346} V-PAI-3S οτ^{G3588} T-NPM δυο^{G1417} A-NUI εις^{G1519} PREP σαρκα^{G4561} N-ASF μιαν^{G1520} A-ASF

For this cause shall a man leave his father and mother, and shall **be joined** unto his wife, and **they two** shall be **one** flesh. Ephesians 5:31

Ephesians 5:31 αντι^{G473} PREP τουτον^{G3778} D-GSN καταλειψει^{G2641} V-FAI-3S ανθρωπος^{G444} N-NSM τον^{G3588} T-ASM πατερα^{G3962} N-ASM αυτον^{G846} P-GSM και^{G2532} CONJ την^{G3588} T-ASF μητερα^{G3384} N-ASF και^{G2532} CONJ προσκολληθησεται^{G4347} V-FPI-3S προς^{G4314} PREP την^{G3588} T-ASF γυναικα^{G1135} N-ASF αυτον^{G846} P-GSM και^{G2532} CONJ εσονται^{G1510} V-FDI-3P οτ^{G3588} T-NPM δυο^{G1417} A-NUI εις^{G1519} PREP σαρκα^{G4561} N-ASF μιαν^{G1520} A-ASF

"in the name" that name is "YHVH" [Jehovah] Exodus 6:3. A name they share, the character they share.

They are one in purpose, in mind, in character, but not in person. Consider that this is how Jesus Christ even spoke of Himself and the Father, along with Himself and the Disciples, and even with the disciples amongst themselves, togetherness in mind, in purpose, in harmony, but not in person:

I and [my] Father are **one**. John 10:30

John 10:30 εγω^{G1473} P-INS και^{G2532} CONJ ο^{G3588} T-NSM πατηρ^{G3962} N-NSM εν^{G1520} A-NSN εσμεν^{G1510} V-PAI-IP

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be **one**, as we [are]. John 17:11

John 17:11 και^{G2532} CONJ ουκ^{G3756} PRT-N ετι^{G2089} ADV ειμι^{G1510} V-PAI-1S εν^{G1722} PREP τω^{G3588} T-DSM κοσμω^{G2889} N-DSM και^{G2532} CONJ ουτοι^{G3778} D-NPM εν^{G1722} PREP τω^{G3588} T-DSM κοσμω^{G2889} N-DSM εισιν^{G1510} V-PAI-3P και^{G2532} CONJ εγω^{G1473} P-INS προς^{G4314} PREP σε^{G4771} P-2AS ερχομαι^{G2064} V-PNI-1S πατερ^{G3962} N-VSM αγιε^{G40} A-VSM τηρησον^{G5083} V-AAM-2S αυτους^{G846} P-APM εν^{G1722} PREP τω^{G3588} T-DSN ονοματι^{G3686} N-DSN σου^{G4771} P-2GS ους^{G3739} R-APM δεδωκας^{G1325} V-RAI-2S μοι^{G1473} P-1DS ινα^{G2443} CONJ ωσιν^{G1510} V-PAS-3P εν^{G1520} A-NSN καθως^{G2531} ADV ημεις^{G1473} P-1NP

That they all may be **one**; as thou, Father, [art] in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me. John 17:21

John 17:21 ινα^{G2443} CONJ παντες^{G3956} A-NPM εν^{G1520} A-NSN ωσιν^{G1510} V-PAS-3P καθως^{G2531} ADV συ^{G4771} P-2NS πατερ^{G3962} N-VSM εν^{G1722} PREP εμοι^{G1473} P-1DS καγω^{G2504} P-INS-K εν^{G1722} PREP σοι^{G4771} P-2DS ινα^{G2443} CONJ και^{G2532} CONJ αυτοι^{G846} P-NPM εν^{G1722} PREP ημιν^{G1473} P-1DP εν^{G1520} A-NSN ωσιν^{G1510} V-PAS-3P ινα^{G2443}

CONJ ο^{G3588} T-NSM κοσμος^{G2889} N-NSM πιστευση^{G4100} V-AAS-3S οτι^{G3754} CONJ συ^{G4771} P-2NS με^{G1473} P-1AS απεστειλας^{G649} V-AAI-2S

And the glory which thou gavest me I have given them; that they may be one, even as we are one: John 17:22

John 17:22 και^{G2532} CONJ εγω^{G1473} P-INS την^{G3588} T-ASF δοξαν^{G1391} N-ASF ην^{G3739} R-ASF δεδωκας^{G1325} V-RAI-2S μοι^{G1473} P-IDS δεδωκα^{G1325} V-RAI-1S αυτοις^{G846} P-DPM ινα^{G2443} CONJ ωσιν^{G1510} V-PAS-3P εν^{G1520} A-NSN καθως^{G2531} ADV ημεις^{G1473} P-1NP εν^{G1520} A-NSN εσμεν^{G1510} V-PAI-1P

Notice, the scriptures in several places, speaks to this unity, this togetherness of multiplicity:

[Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Romans 12:16

That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ. Romans 15:6

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment. 1 Corinthians 1:10

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Corinthians 13:11

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; Philippians 1:27

Fulfil ye my joy, that ye be likeminded, having the same love, [being] of one accord, of one mind. Philippians 2:2

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. Philippians 4:2

Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: 1 Peter 3:8

It is written in Ezekiel:

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: Ezekiel 11:19

Ezekiel 11:19 לְהָם לְבֵן־נַהֲתִי הַדְשָׁה הַדְשָׁה אֶתְנָה בְּקָרְבָּכֶם וְהַסְרָתִי הַדְשָׁה אֶתְנָה אֶתְנָה מְבָשָׂרָם הַאֲכָנָה לְבֵן־נַהֲתִי בְּשָׂרָם לְבֵן־נַהֲתִי לְבֵן־נַהֲתִי

Even satan's forces shall be thus joined together in such unity of purpose:

These have one mind, and shall give their power and strength unto the beast. **Revelation 17:13**

Revelation 17:13 οὐτοὶ^{G3778} D-NPM μιαν^{G1520} A-ASF γνωμῆν^{G1106} N-ASF εχούσιν^{G2192} V-PAI-3P καὶ^{G2532}
CONJ τὴν^{G3588} T-ASF δυναμῖν^{G1411} N-ASF καὶ^{G2532} CONJ τὴν^{G3588} T-ASF εξουσιαν^{G1849} N-ASF εαυτῶν^{G1438} F-
3GPM τῷ^{G3588} T-DSN θηριῷ^{G2342} N-DSN διαδιδωσούσιν^{G1239} V-PAI-3P

I pray that these texts are helpful to you in this present study, but we are not done yet, for there are many many more things to consider in the Scripture upon this subject, and in the next few emails, we shall be able to consider more of them, and going back to Genesis to look further into this "...let **us** make man in **our** image, after **our** likeness..." [for from Genesis 1:1, we know from the Hebrew 3 persons are involved, and we can even see it in the English also, by carefully reading], and in further emails still, we will come to the Gospel of John, the very Gospel which was written to demonstrate the Deity of Jesus, and come to study all of those "servant" and "greater" texts, and further still, and then we shall look at Michael Archangel, what the word "angel" means Biblically and we will also in addition reference the many powerful Protestant Reformers who understood him to be YHVH God the Son [also known as Jesus], we shall also see the false/counterfeit theology of the Roman system, from their own sources.

For your homework this time, if you will please... please read **Psalms 24** [all of it], **Psalms 68:18; Ephesians 4:8**; and **John 3:13** and answer the question, **Who hath Descended from Above All, and Who hath Ascended Above All, Whose name is above all, What is His name, Who is the LORD of Glory, and How shall we call Him?**

[1] **Who is the King of Glory that ascended into the hill of the LORD, and entered through the gates and everlasting doors of the Heavenly Holy City?**

[2] **Whom did the Patriarchs see literally standing upon the Earth if no man hath seen God the Father?**

[3] **What about the "firstborn" text of Colossians 1:15, doesn't that say that Jesus is the first-created?**

[4] **What about Revelation 3:14, where it says that Jesus is, "...the beginning of the creation of God", doesn't this mean that Jesus was created by the Father, and then all "other" things through Jesus?**

[5] **What about all of the texts which say that Jesus is the "only begotten Son" or "only begotten of the Father", like Psalms 2:7; John 1:14,18, 3:16,18; Acts 13:33; Hebrews 1:5; 1 John 4:9, do not these mean that Jesus was at some point made/created or begotten, and is therefore not eternal, but had a beginning at some distant point in eternity past?**

***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** *****

Question: Who is the King of Glory that ascended into the hill of the LORD, and entered through the gates and everlasting doors of the Heavenly Holy City?

[[A Psalm of David.]] The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein. Psalms 24:1

For he hath founded it upon the seas, and established it upon the floods. Psalms 24:2

Who shall ascend into the hill of the LORD? or who shall stand in his holy place? Psalms 24:3

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Psalms 24:4

He shall receive the blessing from the LORD, and righteousness from the God of his salvation. Psalms 24:5

This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah. Psalms 24:6

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Psalms 24:7

Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.
Psalms 24:8

Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Psalms 24:9

Who *is* this King of glory? The LORD of hosts, he *is* the King of glory. Selah. Psalms 24:10

According to **Psalms 24**, the “**King of Glory**” is verily “**The LORD [YHVH] of hosts**” Himself. Let us then see who this is, by the Scriptures themselves, for it must be Him who first descended, to then later ascend far above all:

Consider **Psalms 68:18-20**:

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell among them. Psalms 68:18

Blessed *be* the Lord, *who* daily loadeth us *with benefits, even the God of our salvation.* Selah. Psalms 68:19

He that is our God is the God of salvation; and unto GOD the Lord *belong* the issues from death. Psalms 68:20

This is directly cited in the New Testament in reference to Jesus Christ, which ascended far above all principality and power in **Ephesians 4:8-10**:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Ephesians 4:8

[See those of the special resurrection that Jesus took with him, found in Matthew]

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Ephesians 4:9

He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Ephesians 4:10

And then let us consider **John 3:11-13:**

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. John 3:11

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? John 3:12

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 3:13

And **Ephesians 1:20-23:**

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Ephesians 1:20

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Ephesians 1:21

And hath put all things under his feet, and gave him to be the head over all things to the church, Ephesians 1:22

Which is his body, the fulness of him that filleth all in all. Ephesians 1:23

And **Revelation 12:5:**

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Revelation 12:5

And **Acts 1:9-11:**

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:9

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Acts 1:10

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus,

which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11

See also **John 14:1-4:**

Let not your heart be troubled: ye believe in God, believe also in me. John 14:1

In my Father's house are many mansions: if *it were* not so, I would have told you. **I go to prepare a place for you.** John 14:2

And **if I go and prepare a place for you, I will come again, and receive you unto myself;** that where **I am, there ye may be also.** John 14:3

And **whither I go ye know, and the way ye know.** John 14:4

We see that it was The LORD [YHVH] the Son ['Jesus'] who descended, to later ascend, even as He has done in many other places and times before taking upon himself humanity.

Question: Whom did the Patriarchs see literally standing upon the Earth if no man hath seen the God the Father?

Well, the texts do not really say that no man hath seen the Father absolutely, for there is an exception clause [**"save he which is of God"**]:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him.* John 1:18

And **the Father himself,** which hath sent **me,** hath borne witness of **me.** **Ye have neither heard his voice at any time, nor seen his shape.** John 5:37

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
John 6:46

[See also: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son,** and **he to whomsoever the Son will reveal him.**" [Matthew 11:27]]

Who only hath immortality, dwelling in the light which **no man can approach unto;** whom **no man hath seen, nor can see:** to whom *be* honour and power everlasting. Amen. 1 Timothy 6:16

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 1 John 4:12

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love **God whom he hath not seen?** 1 John 4:20

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but

he that doeth evil hath not seen God. 3 John 1:11

Yet Scripture also says that those who have seen the Son, 'Jesus', hath also seen the Father, not the person of the Father, but the very same character of the Father that the Son also hath:

And Jacob called the name of the place **Peniel**: for **I have seen God face to face**, and my life is preserved. Genesis 32:30

And they will tell *it* to the inhabitants of this land: *for* they have heard that **thou LORD art among this people**, that **thou LORD art seen face to face**, and *that* thy cloud standeth over them, and *that* **thou goest before them**, by day time in a pillar of a cloud, and in a pillar of fire by night. Numbers 14:14

And Manoah said unto his wife, We shall surely die, because **we have seen God**. Judges 13:32

In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple**. Isaiah 6:1

Blessed *are* **the pure in heart**: for **they shall see God**. Matthew 5:8

And **he that seeth me seeth him that sent me**. John 12:45

If ye had known me, ye should have known my Father also: and **from henceforth ye know him, and have seen him**. John 14:7

Philip saith unto him, **Lord, shew us the Father**, and it sufficeth us. John 14:8

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou *then*, Shew us the Father? John 14:9

That which was **from the beginning**, which **we have heard**, which **we have seen with our eyes**, which **we have looked upon**, and **our hands have handled**, of **the Word of life**; 1 John 1:1

(For **the life was manifested**, and **we have seen it**, and bear witness, and shew unto you **that eternal life**, which **was with the Father**, and **was manifested unto us**;) 1 John 1:2

That which **we have seen and heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with **the Father**, and with his **Son Jesus Christ**. 1 John 1:3

And speaking of the Resurrection, Job said:

And *though* after my skin *worms* destroy this *body*, **yet in my flesh shall I see God**: Job 19:26

It was the LORD [YHVH], the Son, who came down to see the Tower of Babel:

And **the LORD came down to see** the city and the tower, which the children of men builded. Genesis 11:5

And **the LORD said**, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Genesis 11:6

Go to, let us go down, and there confound their language, that they may not understand one another's speech. Genesis 11:7

So **the LORD scattered them** abroad from thence upon the face of all the earth: and they left off to build the city. Genesis 11:8

Therefore is the name of it called Babel; because **the LORD did there confound the language of all the earth: and from thence did the LORD scatter them** abroad upon the face of all the earth. Genesis 11:9

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Abraham and stood next to him:

And **the LORD appeared unto Abram**, and said, Unto thy seed will I give this land: and there builded he an altar unto **the LORD, who appeared unto him**. Genesis 12:7

And when Abram was ninety years old and nine, **the LORD appeared to Abram**, and said unto him, **I am the Almighty God; walk before me**, and be thou perfect. Genesis 17:1

And **he left off talking with him**, and **God went up from Abraham**. Genesis 17:22

[Please read also **Genesis 18:1-33**, since three men came to Abraham, and two [Genesis 19] are classed as the created Angels, then the third is easily identified in the Scriptures as "**The LORD [YHVH, the Son]**", yes even the "**Judge of all the earth**" [**Genesis 18:25**], which stood before Abraham, and later called fire [literal fire, but representative, or also symbolically, YHVH The Holy Spirit] down from "**the LORD [YHVH, the Father] out of Heaven**" [**Genesis 19:24**]]

And **the LORD appeared unto him** in the plains of Mamre: and he sat in the tent door in the heat of the day; Genesis 18:1

And he lift up his eyes and looked, and, **lo, three men stood by him**: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, Genesis 18:2

And **the LORD said unto Abraham**, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Genesis 18:13

Is any thing too hard for **the LORD**? **At the time appointed I will return unto thee**, according to the time of life, and Sarah shall have a son. Genesis 18:14

And **the LORD said**, Shall I hide from Abraham that thing which I do; Genesis 18:17

For I know him, that he will command his children and his household after him, and they shall keep the way of **the LORD**, to do justice and judgment; that **the LORD** may bring upon Abraham that which he hath spoken of him. Genesis 18:19

And **the LORD said**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; Genesis 18:20

I will go down now, and see whether they have done altogether according to the cry of it, **which is come unto me**; and if not, I will know. Genesis 18:21

And the men turned their faces from thence, and went toward Sodom: but **Abraham stood yet before the LORD**. Genesis 18:22

[The two 'men', the created Angels, left and went ahead of the third man, who was the LORD...]

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not **the Judge of all the earth do right?** Genesis 18:25

And **the LORD said**, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. Genesis 18:26

And Abraham answered and said, Behold now, I have taken upon me to speak **unto the Lord**, which *am but* dust and ashes: Genesis 18:27

And he said *unto him*, Oh let not **the Lord** be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. Genesis 18:30

And he said, Behold now, I have taken upon me to speak **unto the Lord**: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. Genesis 18:31

And he said, Oh let not **the Lord** be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. Genesis 18:32

And **the LORD went his way**, as soon as he had left communing with Abraham: and Abraham returned unto his place. Genesis 18:33

And he said, Men, brethren, and fathers, hearken; **The God of glory appeared unto our father Abraham**, when he was in Mesopotamia, before he dwelt in Charran, Acts 7:2

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Isaac:

And **the LORD appeared unto him**, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Genesis 26:2

Sojourn in this land, and **I will be with thee, and will bless thee**; for unto thee, and unto thy seed, I will give all these countries, and **I will perform the oath which I sware unto Abraham thy father;** Genesis 26:3

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Genesis 26:4

Because that **Abraham obeyed my voice, and kept my charge, my commandments, my**

statutes, and my laws. Genesis 26:5

Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. Genesis 26:12

And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Genesis 26:24

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. Genesis 26:25

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Jacob/Israel:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. Genesis 28:12

[This is the reference to which Jesus in the New Testament referred to, when speaking about Himself, "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [John 1:21]]

And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; Genesis 28:13

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Genesis 32:24

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. Genesis 32:25

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. Genesis 32:26

And he said unto him, What *is* thy name? And he said, Jacob. Genesis 32:27

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Genesis 32:28

And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherfore is it that thou dost ask after my name? And he blessed him there. Genesis 32:29

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Genesis 32:30

It was the the LORD [YHVH], the Son ['Jesus', the Highest Messenger of the Father], who appeared unto Moses:

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock

to the backside of the desert, and came to the mountain of God, [even] to Horeb. Exodus 3:1

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. Exodus 3:2

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. Exodus 3:3

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. Exodus 3:4

[Compare to, “Abraham, Abraham...” [Genesis 22:11] and “Jacob, Jacob...” [Genesis 46:2] and “Moses, Moses...” [Exodus 3:4] and “Samuel, Samuel...” [1 Samuel 3:10] and “Simon, Simon...” [Luke 22:31] and “Martha, Martha...” [Luke 10:41] and “Lord, Lord...” [Matthew 7:21-22, 25:11; Luke 6:46, 13:25] and “Saul, Saul...” [Acts 9:4, 22:7, 26:14] and “My God, My God...” [Psalms 22:1; Matthew 27:46; Mark 15:34] and/or “Eli, Eli...” [Matthew 27:46] and/or “Eloi, Eloi...” [Mark 15:34] and “Jerusalem, Jerusalem...” [Matthew 23:37; Luke 13:34]]

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. Exodus 3:5

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; Exodus 3:7

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Exodus 3:8

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Exodus 3:9

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Exodus 3:10

And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? Exodus 3:11

And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. Exodus 3:12

And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is]

his name? what shall I say unto them? Exodus 3:13

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Exodus 3:14

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. Exodus 3:15

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: Exodus 3:16

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. Exodus 3:17

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. Exodus 3:18

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. Exodus 3:19

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. Exodus 3:20

And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: Exodus 3:21

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Exodus 3:22

This is repeated in Acts 7:

And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. Acts 7:30

When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, Acts 7:31

Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Acts 7:32

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. Acts 7:33

I have seen, I have seen the affliction of my people which is in Egypt, and **I have heard their groaning, and am come down to deliver them**. And now come, I will send thee into Egypt. Acts 7:34

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer **by the hand of the angel which appeared to him in the bush**. Acts 7:35

[God the Father, sent the Son.]

He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. Acts 7:36

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Acts 7:37

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: Acts 7:38

To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, Acts 7:39

It was the the LORD [YHVH], the Son [Jesus'], who appeared unto Moses and the children of Israel [and His Glory surrounds Him]:

Then **the LORD said unto Moses**, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. Exodus 6:1

And **God spake unto Moses**, and said unto him, **I am the LORD**: Exodus 6:2

And **I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.** Exodus 6:3

But **God led the people about, through the way of the wilderness of the Red sea**: and the children of Israel went up harnessed out of the land of Egypt. Exodus 13:18

And **the LORD went before them by day in a pillar of a cloud**, to lead them the way; **and by night in a pillar of fire**, to give them light; to go by day and night: Exodus 13:21

And **the angel of God, which went before the camp of Israel**, removed and went behind them; and **the pillar of the cloud went from before their face, and stood behind them**: Exodus 14:19

And it came to pass, that in the morning watch **the LORD looked** unto the host of the Egyptians **through the pillar of fire and of the cloud**, and troubled the host of the Egyptians, Exodus 14:24

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. Exodus 16:10

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Exodus 19:18

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. Exodus 19:20

And God spake all these words, saying, Exodus 20:1

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. Exodus 20:18

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Exodus 20:19

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. Exodus 20:20

And the people stood afar off, and Moses drew near unto the thick darkness where God was. Exodus 20:21

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Exodus 20:22

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Exodus 23:20

[We will come to consider the “angel” word a little later in its many uses, in that it never automatically means created, but for the moment, know that these texts reveal that the The LORD [YHVH], the Son is the Messenger of The LORD [YHVH], the Father.]

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. Exodus 23:21

[Notice that this text does not say that He “cannot” pardon their sins, but that at this time He would not do so.]

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. Exodus 23:22

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Exodus 23:23

O God, when thou wentest forth before thy people, when thou didst march through the

wilderness; Selah: Psalms 68:7

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Psalms 68:8

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: Exodus 24:9

And they saw the God of Israel: and *there was under his feet* as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. Exodus 24:10

And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. Exodus 24:16

And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. Exodus 24:17

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. Exodus 33:9

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. Exodus 33:11

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Exodus 33:12

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people. Exodus 33:13

And he said, My presence shall go with thee, and I will give thee rest. Exodus 33:14

And he said unto him, If thy presence go not *with me*, carry us not up hence. Exodus 33:15

For wherein shall it be known here that I and thy people have found grace in thy sight? *is it not* in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth. Exodus 33:16

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. Exodus 33:17

And he said, I beseech thee, shew me thy glory. Exodus 33:18

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. Exodus 33:19

And he said, **Thou canst not see my face**: for there shall no man see me, and live. Exodus 33:20

And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: Exodus 33:21

And it shall come to pass, while **my glory passeth by**, that I will put thee in a clift of the rock, and **will cover thee with my hand while I pass by**: Exodus 33:22

And **I will take away mine hand**, and **thou shalt see my back parts**: but **my face shall not be seen**. Exodus 33:23

And **the LORD descended in the cloud, and stood with him there**, and proclaimed the name of the LORD. Exodus 34:5

And **the LORD passed by before him**, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exodus 34:6

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. Exodus 34:7

And **Moses made haste, and bowed his head toward the earth, and worshipped**. Exodus 34:8

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and **pardon our iniquity and our sin**, and take us for thine inheritance. Exodus 34:9

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the glory of the LORD appeared unto all the people**. Leviticus 9:23

And there came **a fire out from before the LORD**, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and **fell on their faces**. Leviticus 9:24

Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be **cut off from my presence: I am the LORD**. Leviticus 22:3

But all the congregation bade stone them with stones. And **the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel**. Numbers 14:10

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and **the glory of the LORD appeared unto all the congregation**. Numbers 16:19

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, **the cloud covered it, and**

the glory of the LORD appeared. Numbers 16:42

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and **they fell upon their faces:** and **the glory of the LORD appeared unto them.** Numbers 20:6

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; Deuteronomy 1:30

[See Joshua 5:14 again.]

And in the wilderness, where thou hast **seen how that the LORD thy God bare thee**, as a man doth bear his son, **in all the way that ye went, until ye came into this place.** Deuteronomy 1:31

Yet **in this thing ye did not believe the LORD your God,** Deuteronomy 1:32

Who went in the way before you, to search you out a place to pitch your tents *in, in fire by night,* to shew you by what way ye should go, and **in a cloud by day.** Deuteronomy 1:33

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; **therefore shall thy camp be holy:** that he see no unclean thing in thee, and turn away from thee. Deuteronomy 23:14

And **the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.** Deuteronomy 31:15

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.
Isaiah 63:9

[The Son, is that messenger of the Father.]

But they rebelled, and **vexed his holy Spirit:** therefore he was turned to be their enemy, *and he fought against them.* Isaiah 63:10

Then he remembered the days of old, Moses, *and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock?* where *is he that put his holy Spirit within him?* Isaiah 63:11

That led them by the right hand of Moses with his glorious arm, **dividing the water before them, to make himself an everlasting name?** Isaiah 63:12

That led them through the deep, as an horse in the wilderness, *that they should not stumble?*
Isaiah 63:13

Moreover **thou leddest them in the day by a cloudy pillar;** and **in the night by a pillar of fire,** to give them light in the way wherein they should go. Nehemiah 9:12

Thou camest down also upon mount Sinai, and **spakest with them from heaven**, and gavest them right judgments, and true laws, good statutes and commandments: Nehemiah 9:13

And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: Nehemiah 9:14

Yet **thou** in thy manifold mercies **forsookest them not in the wilderness**: **the pillar of the cloud departed not from them by day**, to lead them in the way; **neither the pillar of fire by night**, to shew them light, and the way wherein they should go. Nehemiah 9:19

Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Nehemiah 9:20

And what one nation in the earth *is* like thy people, *even* like Israel, whom **God went to redeem for a people to himself**, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? 2 Samuel 7:23

For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and **thou, LORD, art become their God**. 2 Samuel 7:24

And what one nation in the earth *is* like thy people Israel, whom **God went to redeem to be his own people**, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chronicles 17:21

For thy people Israel didst **thou make thine own people for ever; and thou, LORD, becamest their God**. 1 Chronicles 17:22

Moses and Aaron among his priests, and Samuel among them that call upon his name; **they called upon the LORD**, and he answered them. Psalms 99:6

He spoke unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them. Psalms 99:7

Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Psalms 99:8

Now, some not desiring to believe that the LORD [YHVH], the Son actually came down upon the earth, a Testimony was left for these, so please take careful notice of what the unfaithful in the days of Moses would say, and what God did that they might believe in the context:

And Moses answered and said, But, **behold, they will not believe me, nor hearken unto my voice**: for **they will say, The LORD hath not appeared unto thee**. Exodus 4:1

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Exodus 4:5

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Joshua, the son of Nun, even as the Ruler [Captain] of the Host of the LORD [YHVH: the Father], since Jesus is also known as Michael

Archangel [The Highest Messenger of the Father; and we shall come to this a bit later, and study this also, but compare this to Moses at the burning bush in **Exodus 3:1-22**]:

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, **there stood a man over against him** with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?* Joshua 5:13

And he said, **Nay; but as captain of the host of the LORD am I now come.** And **Joshua fell on his face to the earth, and did worship,** and said unto him, What saith my lord unto his servant? Joshua 5:14

And **the captain of the LORD'S host** said unto Joshua, **Loose thy shoe from off thy foot; for the place whereon thou standest is holy.** And **Joshua did so.** Joshua 5:15

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared unto Samuel:

And **the LORD came, and stood**, and called **as at other times**, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. 1 Samuel 3:10

And **the LORD appeared again in Shiloh:** for **the LORD revealed himself to Samuel in Shiloh by the word of the LORD.** 1 Samuel 3:21

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared to David, even as the "messenger of the LORD [YHVH, the Father]":

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. 2 Samuel 24:16

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. 2 Samuel 24:17

And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. 2 Samuel 24:18

And David, according to the saying of Gad, went up as the LORD commanded. 2 Samuel 24:19

And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 2 Samuel 24:20

And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. 1 Chronicles 21:25

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the

elders of Israel, who were clothed in sackcloth, fell upon their faces. 1 Chronicles 21:16

And **David said unto God**, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, **O LORD my God**, be on me, and on my father's house; but not on thy people, that they should be plagued. 1 Chronicles 21:17

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. 1 Chronicles 21:18

And David went up at the saying of Gad, which he spake in the name of the LORD. 1 Chronicles 21:19

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. 1 Chronicles 21:20

Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, **where [the LORD] appeared unto David his father**, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. 2 Chronicles 3:1

It was the the LORD [YHVH], the Son ['Jesus'], the Word, who appeared unto Solomon:

In Gibeon **the LORD appeared to Solomon** in a dream by night: and **God said**, Ask what I shall give thee. 1 Kings 3:5

That **the LORD appeared to Solomon the second time**, as he had appeared unto him at Gibeon. 1 Kings 9:2

And **the LORD was angry with Solomon**, because his heart was turned from **the LORD God of Israel, which had appeared unto him twice**, 1 Kings 11:9

And **the LORD appeared to Solomon by night**, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. 2 Chronicles 7:12

It was the the LORD [YHVH], the Son ['Jesus'], as the “angel [messenger] of the LORD [YHVH, the Father]”, who appeared unto Joshua the Highpriest, and Satan was resisting Jesus, even as he had done with the body of Moses [Jude 1:9]:

And he shewed me Joshua the high priest **standing before the angel of the LORD**, and Satan standing at his right hand to resist him. Zechariah 3:1

And **the LORD said unto Satan, The LORD rebuke thee, O Satan**; even **the LORD that hath chosen Jerusalem rebuke thee**: is not this a brand plucked out of the fire? Zechariah 3:2

Now Joshua was clothed with filthy garments, and stood before the angel. Zechariah 3:3

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him **he said**, Behold, **I have caused thine iniquity to pass from thee**, and **I will clothe thee with change of raiment**. Zechariah 3:4

And **I said**, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And **the angel of the LORD stood by**. Zechariah 3:5

And **the angel of the LORD protested unto Joshua, saying**, Zechariah 3:6

Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Zechariah 3:7

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. Zechariah 3:8

For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. Zechariah 3:9

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. Zechariah 3:10

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Gideon as the “angel [messenger] of the LORD [YHVH, the Father]”:

And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. Judges 6:11

And the angel of the LORD appeared unto him, and said unto him, **The LORD is with thee**, thou mighty man of valour. Judges 6:12

And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. Judges 6:13

And **the LORD looked upon him**, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? Judges 6:14

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. Judges 6:15

And **the LORD said unto him**, **Surely I will be with thee**, and thou shalt smite the Midianites as one man. Judges 6:16

And he said unto him, **If now I have found grace in thy sight**, then shew me a sign that thou talkest with me. Judges 6:17

Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again. Judges 6:18

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. Judges 6:19

And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Judges 6:20

Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. Judges 6:21

And when Gideon perceived that he *was* an angel of the LORD, Gideon said, **Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.** Judges 6:22

And **the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.** Judges 6:23

Then Gideon **built an altar there unto the LORD, and called it Jehovahshalom:** unto this day it *is* yet in Ophrah of the Abiezrites. Judges 6:24

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: Judges 6:25

And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Judges 6:26

Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night. Judges 6:27

But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. Judges 6:34

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Judges 6:36

And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. Judges 6:39

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. Judges 6:40

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Manoah and his wife as the "angel [messenger] of the LORD [YHVH, the Father]":

And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. Judges 13:1

And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] barren, and bare not. Judges 13:2

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son. Judges 13:3

Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]: Judges 13:4

For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Judges 13:5

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name: Judges 13:6

But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death. Judges 13:7

Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. Judges 13:8

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her. Judges 13:9

And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the [other] day. Judges 13:10

And Manoah arose, and went after his wife, and came to the man, and said unto him, [Art] thou the man that spakest unto the woman? And he said, I [am]. Judges 13:11

And Manoah said, Now let thy words come to pass. How shall we order the child, and [how] shall we do unto him? Judges 13:12

And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. Judges 13:13

She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe. Judges 13:14

And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. Judges 13:15

And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah

knew not that he [was] an angel of the LORD. Judges 13:16

And Manoah said unto the angel of the LORD, What [is] thy name, that when thy sayings come to pass we may do thee honour? Judges 13:17

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret? Judges 13:18

So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on. Judges 13:19

For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground. Judges 13:20

But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD. Judges 13:21

And Manoah said unto his wife, **We shall surely die, because we have seen God.** Judges 13:22

But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these. Judges 13:23

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. Judges 13:24

And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. Judges 13:25

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Isaiah:

In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.** Isaiah 6:1

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. Isaiah 6:2

And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts:** the whole earth is full of his glory. Isaiah 6:3

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Isaiah 6:4

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King, the LORD of hosts.** Isaiah 6:5

Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with

the tongs from off the altar: Isaiah 6:6

And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Isaiah 6:7

Also **I heard the voice of the Lord**, saying, **Whom shall I send**, and **who will go for us**? Then said I, Here *am* I; send me. Isaiah 6:8

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Hananiah, Mishael and Azariah in the fiery furnace:

He answered and said, Lo, **I see four men** loose, walking in the midst of the fire, and they have no hurt; and **the form of the fourth is like the Son of God**. Daniel 3:25

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Daniel [and Daniel saw both the Father and the Son in vision, Daniel 7:9-14,22,27, 12:1]:

Then I lifted up mine eyes, and looked, and behold **a certain man clothed in linen, whose loins were girded with fine gold of Uphaz**: Daniel 10:5

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. Daniel 10:6

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Daniel 10:7

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Daniel 10:8

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. Daniel 10:9

And *one* said **to the man clothed in linen, which was upon the waters of the river**, How long *shall it be* to the end of these wonders? Daniel 12:6

And **I heard the man clothed in linen, which was upon the waters of the river**, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Ezekiel:

And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings. Ezekiel 1:25

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and **upon the likeness of the throne was the likeness as the appearance of a man above upon it**. Ezekiel 1:26

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. Ezekiel 1:27

As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was the appearance of the likeness of the glory of the LORD.* And when I saw it, I fell upon my face, and I heard a voice of one that spake. Ezekiel 1:28

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. Ezekiel 2:1

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. Ezekiel 2:2

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. Ezekiel 2:3

For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. Ezekiel 2:4

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Ezekiel 3:7

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. Ezekiel 3:11

Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. Ezekiel 3:12

Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Ezekiel 3:23

[It was prophesied that the rebuilt Temple would have greater glory than Solomon's Temple, and it was not more glorious in size or worth, but only because the rebuilt Temple would be visited by the LORD [YHVH] God, the Son Himself in the flesh of men, Jesus Christ - "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." Haggai 2:9; see Matthew 12:6]

In Ezekiel 11:23, "And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.", we see that which foreshadowed Jesus Himself leaving the Temple for good [their house is left to them desolate] and going out of the city of Jerusalem to the East and sitting upon the Mount of Olives, where He speaks in Matthew 24, Mark 13 and Luke 21 about the end of all things.]

[This same "glory of the LORD" is that which surrounds the LORD [YHVH], the Son, He which was in the Pillar of Cloud and Fire, in Exodus [Exodus 16:7,10, etc], in Daniel, in Acts, in Revelation, etc., see also James 2:1]

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto Saul/Paul and Ananias:

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: Acts 9:3

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Acts 9:4

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.* Acts 9:5

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. Acts 9:6

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. Acts 9:7

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus. Acts 9:8

And he was three days without sight, and neither did eat nor drink. Acts 9:9

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. Acts 9:10

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, Acts 9:11

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Acts 9:12

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: Acts 9:13

And here he hath authority from the chief priests to bind all that call on thy name. Acts 9:14

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: Acts 9:15

For I will shew him how great things he must suffer for my name's sake. Acts 9:16

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts 9:17

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. Acts 22:6

And I fell unto the ground, and heard a voice saying unto me, **Saul, Saul, why persecutest thou me?** Acts 22:7

And I answered, Who art thou, **Lord?** And he said unto me, **I am Jesus of Nazareth, whom thou persecutest.** Acts 22:8

And **they that were with me saw indeed the light, and were afraid;** but they heard not the voice of him that spake to me. Acts 22:9

And I said, What shall I do, **Lord?** And **the Lord** said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. Acts 22:10

And when **I could not see for the glory of that light,** being led by the hand of them that were with me, I came into Damascus. Acts 22:11

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, Acts 22:12

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. Acts 22:13

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and **see that Just One,** and **shouldest hear the voice of his mouth.** Acts 22:14

For thou shalt be his witness unto all men of what thou hast seen and heard. Acts 22:15

And now why tarriest thou? arise, and be baptized, and wash away thy sins, **calling on the name of the Lord.** Acts 22:16

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; Acts 22:17

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning **me.** Acts 22:18

And I said, **Lord,** they know that I imprisoned and beat in every synagogue them that believed on thee: Acts 22:19

And when **the blood of thy martyr Stephen** was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. Acts 22:20

And he said unto me, Depart: for **I will send thee** far hence unto the Gentiles. Acts 22:21

At midday, O king, **I saw in the way a light from heaven, above the brightness of the sun, shining round about me** and them which journeyed with me. Acts 26:13

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, **Saul, Saul, why persecutest thou me?** *it is hard for thee to kick against the pricks.* Acts 26:14

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. Acts 26:15

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Acts 26:16

Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, Acts 26:17

To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26:18

It was the the LORD [YHVH], the Son ['Jesus'], who appeared unto John the Apostle to give the Revelation [and John, also saw the Father in Revelation 4:2-11, 5:1,7,13, and Jesus again, along with the Holy Spirit in Revelation 5:5-7,13, and Jesus again in Revelation 10:1-11, and throughout...]:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Revelation 1:7

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Revelation 1:9

I was in the Spirit on the Lord's day [the 7th Day Sabbath of the LORD thy God], and heard behind me a great voice, as of a trumpet, Revelation 1:10

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:11

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; Revelation 1:12

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Revelation 1:13

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; Revelation 1:14

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Revelation 1:15

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. Revelation 1:16

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last**: Revelation 1:17

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Revelation 1:18

It was the LORD [YHVH, the Son] Jesus, the Word, “the Voice” of the Father, that appeared and walked in the Garden of Eden on Earth, and it was at His presence that Adam and Eve fled:

And they heard **the voice of the LORD God walking in the garden** in the cool of the day: and Adam and his wife **hid themselves from the presence of the LORD God** amongst the trees of the garden. Genesis 3:8

Question: What about the “firstborn” text of Colossians 1:15, doesn't that say that Jesus is the first-created?

Who is the image of the invisible God, **the firstborn** of every creature: Colossians 1:15

“Firstborn” can literally mean the one ‘who was first to be born’, as in **Genesis 10:15, 19:31,33,34,37, 22:21, 25:13, 27:19,32, 29:26, 35:23, 36:15, 38:6,7, 41:51, 43:33, 46:8, 48:14,18, 49:3; Exodus 4:23, 6:14, 11:5, 12:12,29, 13:2,13,15, 22:29, 34:20; Numbers 3:2,12,13,40,41,42,43,45,46,50, 8:16,17, 18:15, 33:4; Deuteronomy 21:15,16,17, 25:6; Joshua 6:26, 17:1; Judges 8:20; 1 Samuel 8:2, 14:49, 17:13; 2 Samuel 3:2; 1 Kings 16:34; 1 Chronicles 1:13,29, 2:3,13,25,27,42,50, 3:1,15, 4:4, 5:1,3, 6:28, 8:1,30,39, 9:5,31,36, 26:2,4; 2 Chronicles 21:3; Nehemiah 10:36; Psalms 78:51, 105:36, 135:8, 136:10; Micah 6:7; Matthew 1:25; Luke 2:7; Hebrews 11:28.**

However, “**First born**” also carries another definition, in that it also means “**the chief**”, “**set before**” [placed ahead of, or instead of], “**might**”, and “**beginning of strength**”, “**excellency of dignity**”, “**excellency of power**”, “**be greater**”, “**higher than the kings of the earth**”, “**the preeminence**”.

Genesis 14:16-20, [“The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” and “And when **Joseph saw that his father laid his right hand upon the head of Ephraim**, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.” and “And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.” and “And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but **truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**” and “And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and **he set Ephraim before Manasseh.**”] and so we see that thought Manasseh was literally the “**firstborn**”, the preeminence went unto the younger, Ephraim, and so he was “**set ... before...**” Manasseh, and Ephraim would be the “**greater**”.

Genesis 49:3; 1 Chronicles 5:1, [“Reuben, thou *art* my **firstborn**, my **mighty**, and **the beginning of my strength, the excellency of dignity, and the excellency of power**:” Then see, “Now the sons of **Reuben the firstborn of Israel, (for he was the firstborn; but**, forasmuch as he defiled his father's bed, **his birthright was given unto the sons of Joseph the son of Israel:**

and the genealogy is not to be reckoned after the birthright.”], and though we see that Reuben was literally the first to be born of Jacob/Israel, we see the words connected with “**firstborn**” in these texts is more than simply being first to be born, for though Reuben was this, he was still “**Unstable as water ...**” and would “**... not excel**” because of what he had done, and therefore that which would have been his by birthright, was “**given unto**” another, and was no longer “**to be reckoned after the birthright**”. Therefore the word “**firstborn**” was to mean more than simply first to be born, but was to carry with it all these, “**... might, and the beginning of my strength, the excellency of dignity, and the excellency of power**” and Reuben failed at this because of his actions.

Exodus 4:22, [“And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn:**”] Israel is called “**firstborn**”, yet we can know by scripture that Esau, and not Jacob [Israel], was the literal firstborn [Genesis 25:25-26], but in this instance we are dealing with the spiritual matter, since Jacob was the one that overcame with God, and prevailed, and so given a new name. We can also know by scripture that Jesus is the True Israel [Hosea 11:1 and Matthew 2:15].

Numbers 3:41-45, 8:14-18, [“And thou shalt **take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel;** and the cattle **of the Levites instead of** all the firstlings among the cattle of the children of Israel.” and “And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.” and “And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.” and “And the LORD spake unto Moses, saying,” and “**Take the Levites instead of all the firstborn among the children of Israel,** and the cattle **of the Levites instead of** their cattle; and the Levites shall be mine: *I am the LORD*.”. Then we see, “Thus shalt thou separate the Levites from among the children of Israel: and **the Levites shall be mine.**” and “And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.” and “For **they are wholly given unto me from among the children of Israel; instead of** such as open every womb, **even instead of the firstborn of all the children of Israel,** have I taken them unto me.” and “For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.” and “And **I have taken the Levites for all the firstborn of the children of Israel.**”], and so we see that because the children of Israel rebelled, they forfeited their right as the 'firstborn', and so God took [“**taken ... for**”] the Levites “**instead of**” them.

Psalms 89:27, [“Also **I will make him my firstborn, higher than the kings of the earth.**”] David [Psalms 89:20] is called “**firstborn**”, yet we can know by scripture that David is actually the youngest [8th son] of Jesse [1 Samuel 16:10-11]. We can also see by the use in Psalms 89:27 that “**firstborn**” is related to pre-eminence, in other words: “**higher than the kings of the earth**”. David was a type pointing to Christ [Luke 24:27; John 5:39]. Obviously the term “**firstborn**” in this instance does not actually mean first to be born, but rather “**pre-eminent, first over all, special, chosen, headship, of blessing, chief**” and **it was God which would “make” it this way.**

Jeremiah 31:9, [“They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for **I am a father to Israel, and Ephraim is my firstborn.**”] Ephraim is called “**firstborn**”, yet we can know by scripture that Manasseh was the literal “**firstborn**” of Joseph [Genesis 41:50-52],

and yet God also called Israel his “**firstborn**” [“And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn:**”] [Exodus 4:22] and “When **Israel was a child**, then **I loved him**, and **called my son out of Egypt**.” [Hosea 11:1] and Hosea 11:1 is requoted in the New Testament referencing Jesus [“And was there until the death of Herod: that it might be **fulfilled which was spoken of the Lord by the prophet**, saying, **Out of Egypt have I called my son.**”] [Matthew 2:15]]].

1 Chronicles 26:10, [“Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)”] really shows this usage clearly: “...**Simri the chief, (for [though] he was not the firstborn, yet his father made him the chief;**)”, and we see that persons can be “**made**” “**firstborn**”, in otherwords “**the chief**” [**the pre-eminent**], without actually being the literally “**firstborn**”.

Even in **Job 18:12-13** [“firstborn of death”] and in **Isaiah 14:30** [“firstborn of the poor”], the term “**firstborn**” in these instances is also being used in a figurative sense. Like “disease and decay” or “chiefest of the poor”, the most poorest of them.

So, in consider the word “**Firstborn**”, what does this mean when it refers to Jesus in **Colossians 1:15**?

Well, we must consider other texts [and immediate context] to determine that answer for the Bible is “**precept upon precept, line upon line**”.

The Greek word for “**first created**” is “**Protoktioi**”, but Paul [a Jew, raised a Pharisee] chooses carefully instead, by aide of the Holy Spirit Himself [**2 Timothy 3:16; 2 Peter 1:21**], the Greek word for the “chosen” headship connotation: “**Prototokos**” [“**Firstborn**”, see also Hebrews 1:6 “**first begotten into the world**”; Revelation 1:5 “**first begotten of the dead**”]. For we are to inherit all things through Jesus Christ, for notice: “For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.” 2 Corinthians 1:20

So when we consider again the usage in **Colossians 1:15**, let us look at the immediate **context** to see if Paul meant “**firstborn**” in the sense of “**headship and pre-eminence of promise**” or “**first created**”.

We go to **Colossians 1:18**:

“And **he is the head** of the body, the church: who is **the beginning**, the firstborn from the dead; that **in all** [things] he might have **the preeminence**.” Colossians 1:18

“**head of the body...who is the beginning...have the preeminence.**”; Paul solves the issue for us, line upon line.

However, in the greater context of the whole of Scripture, Christ Jesus can be said to fulfill **both** meanings, in that not only is:

[1] He is the “**firstborn**” being **the preeminent one**, even as **Romans 9:5** says, [“Whose *are* the fathers, and of whom as concerning the flesh **Christ came, who is over all, God** blessed for ever. Amen.”] and **Colossians 1:16** [“For **by him** were **all things created**, that are **in heaven**, and that are **in earth**, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**”] and **Colossians 2:10** [“And ye are complete in him, which is the head of all principality and power:”] and **Ephesians 1:21-23** [“**Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but**

also in that which is to come:” and “And hath put all *things* under his feet, and **gave him to be the head over all** *things* to the church,” and “Which is his body, the fulness of him that filleth all in all.”] and **Ephesians 3:9** [“And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ:**”] and Ephesians 4:15 [“But speaking the truth in love, may grow up into him in all things, **which is the head, even Christ:**”], and **Hebrews 7:26** [“For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made **higher than the heavens;**”] and **John 1:3** [“**All** things were made by him; and **without him was not any thing made that was made.**”], read and compare **John 1:1-3** and **1 John 1:1-3** [The Son is the “Word of life”, even the “eternal life” which was always “with” the Father] and ...

[2] He is also the “**firstborn**” of the Woman/Church, see **Isaiah 9:6** [“For **unto us a child is born, unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”]; **Luke 12:11** [“For **unto you is born** this day in the city of David **a Saviour, which is Christ the Lord.**”], and **Revelation 12:1-5** [“And there appeared a great wonder in heaven; **a woman** clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:” and “**And she being with child cried, travailing in birth, and pained to be delivered.**” and “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” and “And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before **the woman which was ready to be delivered, for to devour her child as soon as it was born.**” and “**And she brought forth a man child, who was to rule all nations with a rod of iron:** and **her child was caught up unto God, and to his throne.**”] and especially **vs 13**, “And when the dragon saw that he was cast unto the earth, he persecuted **the woman which brought forth the man child.**”; and we which come after Christ Jesus, are the many other sons and daughters, **Hebrews 2:10** [“For it became him, for whom *are* all things, and by whom *are* all things, in bringing **many sons unto glory**, to make the captain of their salvation perfect through sufferings.”]

After this, how can any say that The Son [Jesus] is created using that “**firstborn**” text?

***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** ***** *****

Question: What about Revelation 3:14, where it says that Jesus is, “...the beginning of the creation of God”, doesn't this mean that Jesus was created by the Father, and then all “other” things through Jesus?

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**; Revelation 3:14

The Greek text reads:

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίᾳ γράψον· τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, **ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.**

Thus, the Greek phrase for “...**the beginning of the creation of God**” is “...**ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ**”.

The Greek word underlying the English “**the beginning**” is “**ἡ ἀρχὴ**”, or Transliterated Greek, “**he archē**”.

The Greek word “**archē**” has several functions, as it can mean, “**beginning, origin [originator]; the**

person or thing that commences [begins something], the first person or thing in a series, or leader, that which by anything commences [begins], the active cause or origin [originator], the extremity of a thing, corners of a sail, the first place, the principality, rule or magistracy, whether of [Heavenly] angels or [fallen angels] devils, etc” [Strong's Concordance; and/or Thayer's Greek Lexicon]

G746

ἀρχή

archē

Total KJV Occurrences: 59

beginning, 39

Matthew 19:4, Matthew 24:8 (2), Matthew 24:21, Mark 1:1, Mark 10:6, Mark 13:19, Luke 1:2, John 1:1-2 (2), John 2:11, John 6:64, John 8:25, John 8:44, John 15:27, John 16:4, Philippians 4:15 (2), Colossians 1:18, 2 Thessalonians 2:13, Hebrews 1:10, Hebrews 3:14, Hebrews 7:3, 2 Peter 3:4, 1 John 1:1, 1 John 2:7 (2), 1 John 2:13-14 (2), 1 John 2:24 (2), 1 John 3:8, 1 John 3:11, 2 John 1:5-6 (2), Revelation 1:8, Revelation 3:14, Revelation 21:6, Revelation 22:13

principalities, 6

Romans 8:38, Ephesians 3:10, Ephesians 6:12, Colossians 1:16, Colossians 2:15, Titus 3:1

first, 4

Acts 26:4, Hebrews 2:3, Hebrews 5:12, Jude 1:6

corners, 2

Acts 10:11, Acts 11:5

principality, 2

Ephesians 1:21, Colossians 2:10

began, 1

Hebrews 2:3

beginnings, 1

Mark 13:8

magistrates, 1

Luke 12:11

power, 1

Luke 20:20

principles, 1

Hebrews 6:1

rule, 1

1 Corinthians 15:24

We see that this same word is used in several ways, one of which means to be the “**beginning**” or the One who starts everything, or the Originator of all things [in other words, the One through whom all things created came into existence.],

And he said unto me, It is done. **I am** Alpha and Omega, **the beginning** [“**η ἀρχὴ**”] and the end. I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21:6

He that overcometh shall inherit all things; and **I will be his God**, and he shall be my son. Revelation 21:7

I am Alpha and Omega, **the beginning** [“**ω ἀρχὴ**”] and the end, the first and the last. Revelation 22:13

This is the very same person, The LORD [YHVH], the Son, who made/created/formed all things, even by His own mouth and hands:

And he answered and said unto them, Have ye not read, that **he which made them at the beginning** [“**απὸ δε αρχῆς**”] **made them male and female**, Matthew 19:4

But from **the beginning** [“**απὸ δε αρχῆς**”] of the creation **God made them male and female**. Mark 10:6

For *in* those days shall be affliction, such as was not **from the beginning** [“**απὸ αρχῆς**”] of the creation which **God created** unto this time, neither shall be. Mark 13:19

And, Thou, Lord, in the beginning [**καὶ σὺ κατ ἀρχὰς κύριε**] **hast laid the foundation of the earth; and the heavens are the works of thine hands**: Hebrews 1:10

[**Hebrews 1:10** is being quoted from **Psalms 102:25**, “Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.” and it is being directly applied to Jesus Christ, who is “**the same**” in **Hebrews 1:6-13, 13:8**, see also **Psalms 102:12,24-28**]

In the Gospel and Epistles of John, we read that Jesus, the Word, is the Person which created “**all things**” and was eternally “**with**” the Father, and that Jesus is indeed “**God**”, not the Father, neither the

Holy Spirit, but the Son [Word, Logos, etc]:

In the beginning [“*εν αρχῃ*”] was **the Word**, and **the Word** was **with** God, and **the Word** was God. John 1:1

The same was **in the beginning** [“*εν αρχῃ*”] with God. John 1:2

All things were made by him; and **without him was not any thing made that was made.** John 1:3

That which was **from the beginning** [“*απ αρχης*”], which **we have heard**, which **we have seen with our eyes**, which **we have looked upon**, and **our hands have handled**, of **the Word of life**; 1 John 1:1

(For **the life was manifested**, and **we have seen it**, and bear witness, and shew unto you **that eternal life**, which **was with the Father**, and **was manifested unto us**;) 1 John 1:2

That which **we have seen and heard** declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with **the Father**, and with **his Son Jesus Christ**. 1 John 1:3

Additionally, there is no text in the Old or New Testaments which reads that Jesus created all 'other' things, and the underlying Hebrew/Aramaic and Greek may be directly consulted to verify this, for as with John, Paul again restates that Jesus created all things:

In whom we have **redemption through his blood**, *even* the forgiveness of sins: Colossians 1:14

Who is **the image of the invisible God**, the firstborn of every creature: Colossians 1:15

For **by him were all things created**, that are **in heaven**, and that are **in earth, visible and invisible**, whether *they be* thrones, or dominions, or principalities, or powers: **all things were created by him, and for him**: Colossians 1:16

And **he is before all things**, and **by him all things consist**. Colossians 1:17

And he is the head of the body, the church: **who is the beginning** [“*εστιν αρχῃ*”], the firstborn from the dead; that in all *things* he might have the preeminence. Colossians 1:18

When asked the question, did The Son have a beginning of days, the Scriptures resoundingly give us the answer through the type of Melchizedek, from the Father Himself and other texts, that 'No, He is Life Eternal.' [see also: 1 John 5:11]:

Without father, without mother, without descent, **having neither beginning of days**, nor end of life; but made **like unto the Son of God**; abideth a priest continually. Hebrews 7:3

Before the mountains were brought forth, or ever **thou hadst formed the earth and the world**, even **from everlasting to everlasting, thou art God**. Psalms 90:2

Thy throne is established of old: **thou art from everlasting**. Psalms 93:2

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Psalms 45:6

Thou, O LORD, remainest for ever; thy throne from generation to generation.
Lamentations 5:19

But **unto the Son he saith, Thy throne, O God, is for ever and ever:** a sceptre of righteousness *is* the sceptre of thy kingdom. Hebrews 1:8

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall **he** come forth unto **me that is** to be ruler in Israel; **whose goings forth have been from of old, from everlasting.** Micah 5:2

Therefore, from the Scriptures, we see that it was through 'Jesus', or the LORD [YHVH], the eternal Son, that all things created came into existence.

Question: What about all of the texts which say that Jesus is the “only begotten Son” or “only begotten of the Father”, like Psalms 2:7; John 1:14,18, 3:16,18; Acts 13:33; Hebrews 1:5, 5:5; 1 John 4:9, do not these mean that Jesus was at some point made/created or begotten into existence, and is therefore not eternal, but had a beginning at some distant point in eternity past?

And **the Word was made flesh**, and **dwelt among us**, (and **we beheld his glory**, the glory as of **the only begotten** [“μονογενός”] **of the Father**,) full of grace and truth. John 1:14

No man hath seen **God** at any time; **the only begotten** [“μονογενής”] **Son**, which is in the bosom of **the Father**, **he** hath declared **him**. John 1:18

For God so loved the world, that he gave his **only begotten** [“τὸν μονογενῆ”] **Son**, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten** [“τοῦ μονογενοῦ”] **Son of God.** John 3:18

In this was manifested the **love of God** toward us, because that **God sent his only begotten** [“τὸν μονογενην”] **Son** into the world, that we might live through **him**. 1 John 4:9

The words “**only begotten**” in **John 1:14, 18, 3:16,18; 1 John 4:9** come from the Greek “**monogenēs**”, and is also seen in other passages of the Scriptures:

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, **the only son of his mother**, and she was a widow: and much people of the city was with her. Luke 7:12

For **he had one only daughter**, about twelve years of age, and she lay a dying. But as he went the people thronged him. Luke 8:42

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon **my son: for he is mine only child**. Luke 9:38

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son**, Hebrews 11:17

From this we can see that the word can mean “**only**” one [Luke 7:2, 8:42, 9:38], but it can also mean the special child of Promise, “**the beloved**” [Genesis 15:4-6, 17:4-8, 15-19, 21, 18:10-14, 21:1-3], as Isaac was [Hebrews 11:17-19], since Abraham already had through human effort/works, a previous son, Ishmael, through Hagar, Sarah's maid [Genesis 16:4, 10, 11, 12, 15, 16, 17:20].

Therefore, was Isaac, Abraham's only son? Not in the sense of being an only child of Abraham, for we see that Ishmael was born unto him by Hagar [the bondwoman; Genesis 21:10; Galatians 4:23, 30, 31] and God does acknowledge him [Genesis 22:13], yet notice what God says of the special child of promise, Isaac [Genesis 22:12], the child of Abraham & Sarah [the free woman; Galatians 4:23, 30, 31]:

And he said, Take now **thy son, thine only** [Hebrew: “יְחִידָה”; Transliterated Hebrew “yâchîyd”] **son Isaac**, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Genesis 22:2

[Genesis 22:2, in the Greek LXX, reads, “καὶ εἶπεν Λαβέτε **τὸν νιόν σου τὸν ἀγαπητόν, ὃν ἐγάπησας**, τὸν Ισαὰκ...”, which says, “And now take thy son, **thy son the beloved, whom ye have loved**, the Isaac...”]

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only** [Hebrew: “יְחִידָה”; Transliterated Hebrew “yâchîyd”] **son from me**. Genesis 22:12

[Genesis 22:12, in the Greek LXX, reads, “...καὶ οὐκ ἐφείσω τοῦ νιοῦ σου **τοῦ ἀγαπητοῦ** δι’ ἐμέ.”, which says, “...and ye have not withheld thy son, **thy beloved**, from me.”]

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and **hast not withheld thy son, thine only** [Hebrew: “יְחִידָה”; Transliterated Hebrew “yâchîyd”] **son**: Genesis 22:16

[Genesis 22:16, in the Greek LXX, reads, “...καὶ οὐκ ἐφείσω τοῦ νιοῦ σου **τοῦ ἀγαπητοῦ** δι’ ἐμέ.”, which says, “...and ye have not withheld thy son, **thy beloved**, from me.”]

We can see that Isaac was “**thy beloved**” [**τοῦ ἀγαπητοῦ**] son of Abraham, even as Christ Jesus is the “**my beloved**” [**ο αγαπητος**] of the Father, and that this is intimately connected with the phrase “**the only begotten**” [**τὸν μονογενῆ**]:

And lo a voice from heaven, saying, This is **my beloved Son**, in whom I am well pleased. Matthew 3:17

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is **my beloved Son**, in whom I am well pleased; hear ye him. Matthew 17:5

And there came a voice from heaven, *saying*, Thou art **my beloved** Son, in whom I am well pleased. Mark 1:11

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is **my beloved** Son: hear him. Mark 9:7

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art **my beloved** Son; in thee I am well pleased. Luke 3:22

And there came a voice out of the cloud, saying, This is **my beloved** Son: hear him. Luke 9:35

Then said the lord of the vineyard, What shall I do? I will send **my beloved** son: it may be they will reverence *him* when they see him. Luke 20:13

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is **my beloved** Son, in whom I am well pleased. 2 Peter 1:17

Further uses of the word “**μονογενής**” is also found in the Greek LXX:

Deliver my soul from the sword; **my darling** [Hebrew: “**בָּנִי**”; Transliterated Hebrew “yâchîyd”; Greek LXX Psalms 21:21: “**τὴν μονογενῆ μου**”] from the power of the dog. Psalms 22:20

[This passage [Psalms 22:20] is quoted in the context of Psalms 22:1-31, [“[[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] **My God, my God, why hast thou forsaken me?** *why art thou so* far from helping me, *and from* the words of my roaring?”] [Psalms 22:1], which is a reference to Jesus in Matthew 27:46; Mark 15:34]

Lord, how long wilt thou look on? rescue my soul from their destructions, **my darling** [Hebrew: “**בָּנִי**”; Transliterated: “yâchîyd”; Greek LXX Psalms 34:17: “**τὴν μονογενῆ μου**”] from the lions. Psalms 35:17

[This passage [Psalms 35:17] also speaks of Christ Jesus and is similar to that of Psalms 22:20.]

Turn thee unto me, and have mercy upon me; for I am **desolate** [Hebrew: “**בָּנִי**”; Transliterated: “yâchîyd”; Greek LXX Psalms 24:16: “**με ὅτι μονογενὴς**”; in other words, 'all alone', or 'the only one left'] and afflicted. Psalms 25:16

[This passage [Psalms 25:16], we can compare to Isaiah 63:3, “**I have trodden the winepress alone; and of the people there was none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”]

In Greek LXX **Judges 11:34**, we further see that “**μονογενῆς**” even carries a definition of 'singularity', 'one and only':

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and **she was his only** [Hebrew: “**בָּנִי**”; Transliterated Hebrew “yâchîyd”; Greek LXX: “**μονογενῆς**”] **child; beside her he had neither son nor daughter.** Judges 11:34

In **Zechariah 12:10**, we see the 2nd Advent of Jesus Christ foretold, and the word “**only**” and has a connection the word “**firstborn**” [Please see the study upon the “firstborn” texts]:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and **they shall mourn for him, as one mourneth for his only** [Hebrew: “יְחִידָה”; Transliterated Hebrew “yâchîyd”] **son**, and shall be in bitterness for him, as one that is in bitterness **for his firstborn**. Zechariah 12:10

The related Greek word is “**γεγεννηκα**” in **Acts 13:33** and **Hebrews 1:5, 5:5** is co-related to the Hebrew “**yâlad**” in **Psalms 2:7**:

I will declare the decree: the LORD hath said **unto me, Thou art my Son; this day have I begotten** [Hebrew: “:מֵתָנֶלְךָ”; Greek LXX: “**γεγεννηκα**”] **thee**. Psalms 2:7

God hath fulfilled the same unto us their children, in that **he hath raised up Jesus** again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten** [“**γεγέννηκά**”] **thee**. Acts 13:33

And as concerning that **he raised him up from the dead, now no more to return to corruption**, he said on this wise, I will give you the sure mercies of David. Acts 13:34

Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. Acts 13:35

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: Acts 13:36

But he, whom God raised again, saw no corruption. Acts 13:37

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: Acts 13:38

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13:39

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Hebrews 1:3

Being made so much better than the angels, as he hath **by inheritance** obtained a more excellent name than they. Hebrews 1:4

For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten** [“**γεγεννηκα**”] **thee**? And again, **I will be to him a Father, and he shall be to me a Son?** Hebrews 1:5

And again, when he bringeth in the firstbegotten [“πρωτότοκον”] into the world, he saith, And

let all the angels of God worship him. Hebrews 1:6

So also **Christ glorified not himself to be made an high priest**; but **he that said unto him, Thou art my Son, to day have I begotten** [“γεγενηκα”] **thee**. Hebrews 5:5

And being made perfect, **he became the author of eternal salvation unto all them that obey him**; Hebrews 5:9

Called of God an high priest after the order of Melchisedec. Hebrews 5:10

Each of these passages tells us that “**begotten**” deals with that which came after the Sacrifice, the Resurrection, and deals with the “**purgation of sins**”, “**the forgiveness of sins**”, being “**justified from all things**” and the Ascension of Christ Jesus into the Heavenly Holy Place to begin His ministration as our Great High Priest and as the King of the Throne of Grace [Hebrews 4:16], after the order of the King-priest Melchizedek.

Concerning **his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh; Romans 1:3

And **declared to be the Son of God with power**, according to the spirit of holiness, **by the resurrection from the dead**: Romans 1:4

Further in the Old Testament passages of **2 Samuel 7:11-14** and **1 Chronicles 22:9-13**, where in a prophecy about King Solomon [Peace], also points to Christ Jesus, the True Ruler of Peace [Isaiah 9:6]:

And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 2 Samuel 7:11

And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee, which shall proceed out of thy bowels**, and **I will establish his kingdom**. 2 Samuel 7:12

He shall build an house for my name, and **I will stablish the throne of his kingdom for ever.** 2 Samuel 7:13

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 2 Samuel 7:14

Behold, **a son shall be born to thee, who shall be a man of rest**; and I will give him rest from all his enemies round about: for **his name shall be Solomon**, and I will give peace and quietness unto Israel in his days. 1 Chronicles 22:9

He shall build an house for my name; and **he shall be my son, and I will be his father**; and **I will establish the throne of his kingdom over Israel for ever.** 1 Chronicles 22:10

Now, my son, the LORD be with thee; and prosper thou, and **build the house of the LORD thy God, as he hath said of thee.** 1 Chronicles 22:11

Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. 1 Chronicles 22:12

Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. 1 Chronicles 22:13

Therefore, we can conclude that “**only begotten**” in reference to Christ Jesus, means “**my beloved**”, and means the original, un-adopted heir of the promise of peace [unlike us, though we are now “**many sons**” [Hebrews 2:10] through Christ Jesus, having received the “**Spirit of adoption**” [Romans 8:15] “**that we might receive the adoption of sons**” [Galatians 5:4], the “**adoption of children by Jesus Christ**” [Ephesians 1:5]], the very “**appointed heir**” [Hebrews 1:2], being the “**seed, which is Christ**” [Galatians 3:16], “**Who being the brightness of his glory, and the express image of his person**”, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” [Hebrews 1:3]. So, while The LORD [YHVH], the Son is eternal and without beginning in His Divinity/Deity, His humanity did have beginning.

Question: What about those texts wherein Jesus says that the “Father is greater than” himself?

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. John 10:29

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. John 14:28

The key is within Philippians 2 (see below), and a few other texts. Jesus, being in the “form of God” (YHVH Emmanuel), took upon Himself the “form of a Servant” (humanity) and “humbled **himself**”. Jesus voluntarily subjected Himself to the Father. This will even be the case in eternity – 1 Corinthians 15:28; Genesis 41:40 (type, “only in the throne”, not nature (God), not a matter of Eternal Deity, not ‘age’, etc). Jesus, coming in Humanity, is also our example unto the Father, for it was the character of the Father that Jesus came to show, by manifesting His name (character) unto all. Mankind was also made in “the image [and likeness] of God”. As a type, Adam the Figure, Male and Female, in Genesis. Both equal in Nature, but one (Body) in subjection to the Head. This is the way the Church is to be to Christ, and Wife to Husband, and Christ to the Father – 1 Corinthians 11:3; Ephesians 5:23. None of this detracts from the eternal nature of Jesus, nor of His Deity, God, for He is YHVH Emmanuel – indeed God with us.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. John 13:16

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. John 15:20

For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Luke 22:27

Ye call me Master and Lord: and ye say well; for *so* I am. John 13:13

If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. John 13:14

For I have given you an example, that ye should do as I have done to you. John 13:15

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Hebrews 6:13

Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Hebrews 6:14

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. John 14:12

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17:5

I am the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another. Isaiah 48:11

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Philippians 2:1

Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. Philippians 2:2

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Philippians 2:3

Look not every man on his own things, but every man also on the things of others. Philippians 2:4

Let this mind be in you, which was also in Christ Jesus: Philippians 2:5

Who, being in the form of God, thought it not robbery to be equal with God: Philippians 2:6

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Philippians 2:7

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:8

Wherefore God also hath highly exalted him, and given him a name which is above every name: Philippians 2:9

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; Philippians 2:10

And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Philippians 2:11

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. Exodus 19:9

Then said I, Lo, I come: in the volume of the book *it is* written of me, Psalms 40:7

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. Zechariah 2:10

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Hebrews 10:7

Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Hebrews 10:9

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Galatians 4:4

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Hebrews 10:5

"...the Lord of me and the God of me...", the "me" is Thomas [context].

Let us compare two texts:

23exegerqhti kurie kai prosces th krisei mou o qeos mou kai o kurios mou eis thn dikhn mou [Psalms

34:23 LXX same as Psalms 35:23 KJV; Psalms - Septuagint Psalms 34:23 LXX, same as Psalms 35:23 KJV]

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou John 20:28 [John 20 - 20:28 Greek Stephens 1550 Textus Receptus]

Do you see these two verses ? What do you see...

And Thomas answered and said unto him, My Lord and my God. The "him" is Jesus [context].

That Jesus claimed to be the "Son of God" means He is claiming equality with God the Fathers very Nature, ie His eternal power and Godhead.

...

John 20:28, another look...

It is normally stated in the Jehovah's Witness, Arian theology [a direct quote used when speaking with several] that the scripture of John 20:28

(And Thomas answered and said unto him, My Lord and my God.), is to have the following "explanations":

"Explanations proposed by them:

1. Thomas was surprised when he saw the Lord in their midst. "My God!" was just an expression, a "statement of surprise."
2. Thomas was actually addressing both the Father and the Lord Jesus Christ when he said, "My Lord and my God."
3. It is not a teaching text (non-didactic text); actually Thomas made a mistake when he said, "My Lord and my God."
4. Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'."

It seems the author of the (above) statements automatically "excludes" [without even mentioning the 'possibility' for] the one singular explanation which fits perfectly and plainly with the scriptures (both in local and global context), which is to say that "JESUS is GOD". Consider that. The possibility is not even listed, nor considered, but is automatically expunged silently without addressing it at all.

[As an example of like-mindedness: This would be the same kind of reasoning that some of the same people argue that the "days" in Genesis 1 and 2 have to be anything else other than literal days. Some will advocate millions of years, others will give somewhat shorter time frames (thousand(s)), but generally they will allow that the "days" in Genesis are speaking about "an unknown and unspecified exact time frame" and are "not meant to be taken literally". However, when later asked if these "timeframes" could then actually still reference a "24 hr period" [literal day] timeframe, they will always answer "no". How strange. They will argue any other "possibility" instead and will continually refuse to acknowledge even the one "possibility" which scripture is putting forth. Scripture is clear, however. The Days in Genesis are literal days and the earth is 6,000 years old, and numerous texts [including the findings of science] can attest to this, but that is for another thread.]

With this in mind, let us now look more closely at the offered "explanations" of John 20:28.

1a. Thomas exclaimed in "surprise" unto "HIM" [JESUS; verse 29, etc] "...my GOD..."

The "explanation" we are 'given' is that Thomas had an "outburst" and we are then furnished with several translations which place a single punctuation mark, being an "exclamation point", at the end of the words instead of a period.

Consider other well respected translations which use a "period" and not an "exclamation point":

KJV

20:28 And Thomas answered and said unto him, My Lord and my God.

ASV

20:28 Thomas answered and said unto him, My Lord and my God.

Darby's ET

20:28 Thomas answered and said to him, My Lord and my God.

Douay Rheims

20:28 Thomas answered, and said to him: My Lord, and my God.

Noah Webster Bible

20:28 And Thomas answered and said to him, My Lord and my God.

So, while there are translations that do indeed use an "exclamation mark" there are just as many which use a "period"; even one using a semicolon. But, even if so, does this easily close the case for either side at this point? No. The Greek manuscripts had no such punctuation for either case:

Stephens 1550 TR

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Scrivener 1894 TR

kai apekriqh o qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Byzantine Majority

kai apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Alexandrian

apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Hort and Westcott

apekriqh qwmaV kai eipen autw o kurioV mou kai o qeoV mou

Will majority then decide? No. Let us now consider something new. Let us look to the following two sentences, using the differing punctuation and recompare with what the scripture reveals above:

"JESUS is the appointed KING and MESSIAH." (Simply a true statement, a profession of that which is

true.)

"JESUS is the appointed KING and MESSIAH!" (An exclamation of excitement of the profound truth.)

Now the question then is, "Which of the two sentences is saying anything that is not true?" Neither. They are both saying that which is true in different means. One sentence merely records a statement about the facts, and the other records those same facts as brought about by excitement. So, just because we will either choose the "period" or the "exclamation" it does not alter the facts of that which is true in the statement. Thomas said, "my LORD and my GOD" unto JESUS...

Since there is no punctuation in the Greek manuscripts, if someone wants to have an "exclamation" in the place where others put a "period" in this instance, so be it, but there should never be any doctrinal theology of scripture that should ever be hanging upon something so insignificant as an added punctuation. Either way, in reverence and understanding (It is JESUS.), or even in awesome excitement (It is JESUS!).

Another example would be the statement of "JESUS CHRIST." This is saying that which is true. Others today will even use the same words in swearing/expletive [which will not be repeated or demonstrated, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." Exodus 20:7], but does even doing that, alter that which is true in the expletive? No, it does not, for JESUS is still CHRIST, whether one is simply acknowledging HIM as HE is in reverence, or merely fact, or even taking HIS name in vain as many people do.

1b. Thomas exclaimed in "surprise" unto "HIM" [JESUS; verse 29, etc] "...my GOD..."

The second part to this is that Thomas did not merely blurt out, "...my GOD!" as the first "explanation" seems to give to us [even assuming for the exclamation point], but rather, what he [Thomas] did say was this... "...my LORD and my GOD!". [Quoting part of a scripture is sometimes very dangerous to do. See Luke 4:10]

Let us consider this thought a moment longer. Thomas, at first, after hearing the reports of JESUS being alive and resurrected, denied those reports [John 20:25] flat out, for his faith was lacking. It was not till 8 days later [John 20:26] that Thomas was then suddenly face to face with the Bodily Resurrected JESUS CHRIST, and being offered to directly place his [Thomas'] own hands and fingers into the very wounds of JESUS. JESUS submitted to the very test Thomas had asked for days earlier.

A little speculation and a question, Would this not have moved him [Thomas] to tears, joy, reverence, excitement, awe and fear? We can only guess intelligently about it. So again, "period" or "exclamation", take your pick, but Thomas was suddenly in the presence of the risen SAVIOUR, looking directly at the very wounds in HIS hands and side, and suddenly no longer "doubting" but believing!

So, in response to JESUS standing before him in such a manner, Thomas, with a new revelation that JESUS was indeed Risen, proclaims unto JESUS, "my LORD and my GOD". NOTICE that Thomas was not so overly excited as to miss out on formulating a complex sentence/exclamation/thought, which means direct, involved and contemplative thought took place. It is not as if it is recorded in the same way as if anyone were to simply blurt out, "OUCH!" or "YEOW!", which would be something that takes very little cognitive ability, but rather what Thomas says, would be akin to anyone exclaiming "That really, really hurts and smarts!" Clearly cognitive reasoning much more than that of

"OW!"

Look again. Thomas begins first with "...my LORD..." and then continues with the combining word "...and..." and follows up with "...my GOD". A deep and complex thought formulated into words and not something 'right off of the top of the head', not a 'knee-jerk' reaction, but rather total realization.

...

2. "Thomas was actually addressing both the Father and the Lord Jesus Christ..." [being first "My Lord" - Jesus there below and then "My GOD" to the Father above.]

This "explanation" directly overlooks the nearest immediate context and violates it. The nearest context and scripture reveals that, "And Thomas answered and said unto him...".

"...said unto HIM..." Thomas was not addressing multiple individuals in this passage. The "HIM" is singular and not plural (A.). The "HIM" is referring directly back to JESUS [verses 26-27, 29] who was right then standing before him [Thomas] and submitting to be "handled" so that Thomas would believe that HE [JESUS] was indeed resurrected and risen.

(A.) "(GNT-TR+) καὶG2532 CONJ ἀπεκριθῇG611 V-ADI-3S οG3588 T-NSM θωμαῖςG2381 N-NSM καὶG2532 CONJ εἰπενG3004 V-2AAI-3S αὐτῷG846 P-DSM οG3588 T-NSM κυριοῖςG2962 N-NSM μουG1473 P-1GS καὶG2532 CONJ οG3588 T-NSM θεοῖςG2316 N-NSM μουG1473 P-1GS" [E-Sword App. on John 20:28 KJV, Greek Translation with Helps]

Let us also notice the word "answered". To whom was Thomas directly answering [replying to]? It was to "HIM", which by context is JESUS who had just spoken directly to Thomas about his [Thomas'] unbelief.

(Some may come to the conclusion from that, that a question must first be asked in order to receive or to be "answered", but this is not so. An "echo" can "answer". A person replying to a statement made by someone else can "answer" in return, a rebuttal for example, etc. JESUS answered the Devil in the wilderness in rebuttals. The scriptures reveal that people "answer" all of the time when no question was immediately asked. In fact the secondary definition of "answer" is: "2. to begin to speak, but always where something has preceded (either said or done) to which the remarks refer" [Strong's Concordance])

...

John 20:28, Part 2...

"Explanations proposed:

1. Thomas was surprised when he saw the Lord in their midst. "My God!" was just an expression, a "statement of surprise."
2. Thomas was actually addressing both the Father and the Lord Jesus Christ when he said, "My Lord and my God."
3. It is not a teaching text (non-didactic text); actually Thomas made a mistake when he said, "My Lord and my God."
4. Thomas could have been saying my master and judge. The word 'theos' is generic and has many

meanings and can mean 'judge'."

[For consideration of 1. and 2., see Part 1]

3a. "It is not a teaching text (non-didactic text)..."

This part of the "explanation" ignores this passage:

All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Timothy 3:16

[While the (above) text, when originally written was then primarily speaking of the OT, we know today that it also encompasses the whole Bible, OT and NT. Even Peter "then" acknowledges that Paul's writings were "scripture": As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction. 2 Peter 3:16] Thus the text [John 20:28] is a "teaching" text and profitable for "doctrine", "reproof", "correction" and "instruction in righteousness" when we look at the whole context of it. Since scripture reveals that we are to worship GOD the Creator in many places, we must know that scripture reveals this to indeed be JESUS CHRIST, and the voice of the Apostle Thomas [who once doubted], exclaims before all "My Lord and My God"... will any others also release their doubt, confess their error and exclaim with him the same?

3b."...actually Thomas made a mistake when he said, "My Lord and my God."""

This remaining "explanation" ignores the many texts (a few examples to follow) upon which JESUS immediately censored HIS Apostles and Disciples, for saying, thinking or doing foolish things or transgressing in HIS presence. For instance:

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Matthew 16:23 [See also Mark 8:33]

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Matthew 17:25

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matthew 26:53

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Luke 24:25

In this particular instance Thomas was "Doubting" and Unbelieving. JESUS was saddened at his [Thomas'] unbelief and commented on it for future generations:

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed. John 20:29

If Thomas were indeed actually making such a grievous "a mistake" and/or blaspheming/taking the name of the LORD in vain, falsely addressing JESUS as GOD when as claimed HE is not, then JESUS would have immediately corrected the "wayward" apostle and set him straight [for there are many passages which deal with a persons' speech and how it should be rightfully conducted, Matthew 5:19; Colossians 4:6; Titus 2:8, etc]. In this particular instance in regards to this "explanation" the "argument from silence" gives more than enough evidence that JESUS did not need to censure the statement/exclamation that Thomas made directly to and about JESUS for it was true and deserving of who JESUS is [HE is both LORD and GOD]. Also, JESUS had no issue with immediately telling Satan of his error. [Matthew 4:10; Luke 4:8] Since JESUS would know that such a statement from Thomas (if being in error as claimed, "mistake", etc) if gone unchecked would lead to many others later on repeating what Thomas declared outright and so sin, HE would have corrected the matter then and there for all to see (including we who follow after now), but JESUS "accepts" the statement as it is directed and given, even as HE received worship from Moses [Exodus 3] and Joshua [Joshua 5], "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground." Exodus 3:5, now notice who this "he said" is in the following, "Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground." Acts 7:33

4. "Thomas could have been saying my master and judge. The word 'theos' is generic and has many meanings and can mean 'judge'."

This "explanation" begins with a "could have been" with no evidence to support such an assertion. But let us look at it anyway in all fairness and give it the benefit despite the doubt.

First, let us begin by looking at the word definition of "Theos":

- "1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - a) God the Father, the first person in the trinity
 - b) Christ, the second person of the trinity
 - c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - a) refers to the things of God
 - b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - a) God's representative or viceregent
 - 1) of magistrates and judges

AV — God 1320, god 13, godly 3, God-ward + 4214 2, misc 5 [Strong's Concordance]

Looking at another source (please be patient with the sources, as there is a point to be made), "Theos" is:

"God:

(A) in the polytheism of the Greeks, denoted "a god or deity," e.g., Act 14:11; 19:26; 28:6; 1Cr 8:5; Gal 4:8.

(B)(a) Hence the word was appropriated by Jews and retained by Christians to denote "the one true God." In the Sept. theos translates (with few exceptions) the Hebrew words Elohim and Jehovah, the former indicating His power and preeminence, the latter His unoriginated, immutable, eternal and self-sustained existence.

In the NT, these and all the other Divine attributes are predicated of Him. To Him are ascribed, e.g., His unity, or monism, e.g., Mar 12:29; 1Ti 2:5; self-existence, Jhn 5:26; immutability, Jam 1:17; eternity, Rom 1:20; universality, Mat 10:29; Act 17:26-28; almighty power, Mat 19:26; infinite knowledge, Act 2:23; 15:18; Rom 11:33; creative power, Rom 11:36; 1Cr 8:6; Eph 3:9; Rev 4:11; 10:6; absolute holiness, 1Pe 1:15; 1Jo 1:5; righteousness, Jhn 17:25; faithfulness, 1Cr 1:9; 10:13; 1Th 5:24; 2Th 3:3; 1Jo 1:9; love, 1Jo 4:8, 16; mercy, Rom 9:15, 18; truthfulness, Tts 1:2; Hbr 6:18.

See GOOD, No. 1 (b).

(b) The Divine attributes are likewise indicated or definitely predicated of Christ, e.g., Mat 20:18, 19; Jhn 1:1-3; 1:18, RV, marg.; 5:22-29; 8:58; 14:6; 17:22-24; 20:28; Rom 1:4; 9:5; Phl 3:21; Col 1:15; 2:3; Tts 2:13, RV; Hbr 1:3; 13:8; 1Jo 5:20; Rev 22:12, 13.

(c) Also of the Holy Spirit, e.g., Mat 28:19; Luk 1:35; Jhn 14:16; 15:26; 16:7-14; Rom 8:9, 26; 1Cr 12:11; 2Cr 13:14.

(d) Theos is used

(1) with the definite article,

(2) without (i.e., as an anarthrous noun). "The English may or may not have need of the article in translation. But that point cuts no figure in the Greek idiom. Thus in Act 27:23 ('the God whose I am,' RV) the article points out the special God whose Paul is, and is to be preserved in English. In the very next verse (ho theos) we in English do not need the articles" (A. T. Robertson, Gram. of Greek, NT, p. 758).

As to this latter it is usual to employ the article with a proper name, when mentioned a second time. There are, of course, exceptions to this, as when the absence of the article serves to lay stress upon, or give precision to, the character or nature of what is expressed in the noun. A notable instance of this is in Jhn 1:1, "and the Word was God;" here a double stress is on theos, by the absence of the article and by the emphatic position. To translate it literally, "a god was the Word," is entirely misleading.

Moreover, that "the Word" is the subject of the sentence, exemplifies the rule that the subject is to be determined by its having the article when the predicate is anarthrous (without the article). In Rom 7:22, in the phrase "the law of God," both nouns have the article; in ver. 25, neither has the article. This is in accordance with a general rule that if two nouns are united by the genitive case (the "of" case), either both have the article, or both are without. Here, in the first instance, both nouns, "God" and "the law"

are definite, whereas in ver. 25 the word "God" is not simply titular; the absence of the article stresses His character as lawgiver.

Where two or more epithets are applied to the same person or thing, one article usually serves for both (the exceptions being when a second article lays stress upon different aspects of the same person or subject, e.g., Rev 1:17). In Tts 2:13 the RV correctly has "our great God and Savior Jesus Christ." Moulton (Prol., p.84) shows, from papyri writings of the early Christian era, that among Greek-speaking Christians this was "a current formula" as applied to Christ. So in 2Pe 1:1 (cp. 1:11; 3:18).

In the following titles God is described by certain of His attributes; the God of glory, Act 7:2; of peace, Rom 15:33; 16:20; Phl 4:9; 1Th 5:23; Hbr 13:20; of love and peace, 2Cr 13:11; of patience and comfort, Rom 15:5; of all comfort, 2Cr 1:3; of hope, Rom 15:13; of all grace, 1Pe 5:10. These describe Him, not as in distinction from other persons, but as the source of all these blessings; hence the employment of the definite article. In such phrases as "the God of a person," e.g., Mat 22:32, the expression marks the relationship in which the person stands to God and God to him.

(e) In the following the nominative case is used for the vocative, and always with the article; Mar 15:34; Luk 18:11, 13; Jhn 20:28; (Act 4:24 in some mss.); Hbr 1:8; 10:7.

(f) The phrase "the things of God" (translated literally or otherwise) stands for

(1) His interests, Mat 16:23; Mar 8:33;

(2) His counsels, 1Cr 2:11;

(3) things which are due to Him, Mat 22:21; Mar 12:17; Luk 20:25. The phrase "things pertaining to God," Rom 15:17; Hbr 2:17; 5:1, describes, in the Heb. passages, the sacrificial service of the priest; in the Rom. passage the Gospel ministry as an offering to God.

(C) The word is used of Divinely appointed judges in Israel, as representing God in His authority, Jhn 10:34, quoted from Psa 82:6, which indicates that God Himself sits in judgment on those whom He has appointed. The application of the term to the Devil, 2Cr 4:4, and the belly, Phl 3:19, virtually places these instances under (A)." [Vine's Expository]

As can be witnessed the greek word "Theos" is used over 1,300 times as GOD. The main definitions refer to GOD, and it is only in the last and fourth use or definition and finally sub category [in Strong's Concordance] that it can also reference a "judge" [in Vine's, again as last subcategory]. The word is not so "generic" as will usually be stated and is more specific than allowed for. If we consider the septuagint [LXX] and the Greek text there, the number dramatically increases for its translated use as "GOD" [simply begin with Genesis 1:1 and continue until Malachi...].

However, let us consider that "Theos" has the possibility to mean "judge", and even go further and consider the possibility in John 20:28. Does this alter who JESUS is? Absolutely not. So, even if JESUS is being called "my LORD and my JUDGE" then scripture is crystal clear, For GOD alone is our JUDGE:

Arise, O God, judge the earth... Psalms 82:8;p

...God judge the world? Romans 3:6;p

...for God [is] judge himself... Psalms 50:6;p

But God [is] the judge... Psalms 75:7;p

...God shall judge the righteous and the wicked... Ecclesiastes 3:17;p

...to God the Judge of all... Hebrews 12:23;p

...whoremongers and adulterers God will judge. Hebrews 13:4;p

JESUS CHRIST is our JUDGE:

...for we shall all stand before the judgment seat of Christ. Romans 14:10;p

For we must all appear before the judgment seat of Christ...2 Corinthians 5:10;p

And yet if I judge, my judgment is true... John 8:16;p

For the Father judgeth no man, but hath committed all judgment unto the Son: John 5:22

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:7
[See also Genesis 2:2-3; Exodus 20:8-11; John 14:15; Exodus 20:6; Colossians 1:16-17, John 1:3, etc.]

The only "explanation" that was not accounted for, is verily, the one that reveals what scripture plainly states in that JESUS truly is "my LORD and my GOD!'" Amen.

...yet even the Watchtowers NWT says to Worship JESUS (line upon line)...

"7 saying in a loud voice: “FEAR God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.”" Revelation 14:7

Some then Go to Proverbs and try to say “wisdom” was created, and they then equate that to JESUS...

Let us consider "**wisdom**":

The **LORD possessed me in the beginning of his way, before his works of old.** Proverbs 8:22;

The word ["possessed"] in the Hebrew is "qanah" קָנָה and it means "got, possessed, bought, to cause to possess, originating with GOD" (Strong's Concordance) and the Gesenius's Lexicon [under "beginning" "re'shiyth" רֵשִׁית] states that "...Prov. 8:22 [this is rather to be compared with h arch thV ktisewV tou qeou, Rev. 3:14, i.e. Christ, head of creation, not spoken of as a creature]...".

The word "**before**" in the Hebrew is "qedem" מֶדֶם and means "that which is before, or from the east" (Strong's Concordance).

The word "**works**" in the Hebrew is "miph' al" מִפְעָל and means "work or thing made" (Strong's Concordance),

... so the passage states that YHVH GOD had already from eternity, before HIS works or creations, Wisdom, and it was uncreated.

See also:

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. Proverbs 3:19;

In the beginning was the Word, and **the Word was with God**, and the Word was God. John 1:1;

The **same was in the beginning with** God. John 1:2;

And **he is before all things**, and **by him** all things consist. Colossians 1:17.

Proverbs 8 is discussing "**wisdom**" [a feminine noun], which is designated as "**she**" throughout even the very beginning in the first verses of **Chapter 8 of Proverbs**:

Doth not **wisdom** cry? and understanding put forth **her** voice? Psalms 8:1

She standeth in the top of high places, by the way in the places of the paths. Proverbs 8:2

She crieth at the gates, at the entry of the city, at the coming in at the doors. Proverbs 8:3

"**She**" dwells with others...

I wisdom **dwell with** prudence, and find out knowledge of witty inventions. Proverbs 8:12

Looking back into Proverbs Chapters 1, 2, 3, 4 and 7 we find that "wisdom" is again called "she", "her" and also called "My sister", and even "understanding" is called "kinswoman" and "instruction" called "her", and in other passages like Psalms 85:10-13 we find that "Mercy and truth are met together; righteousness and peace have kissed [each other]." Psalms 85:10, etc:

Wisdom crieth without; **she uttereth her voice** in the streets: Proverbs 1:20

If thou seekest **her** as silver, and searchest for **her** as [for] hid treasures; Proverbs 2:4 [see vs 2, "...incline thine ear unto wisdom..."]

She [is] more precious than rubies: and all the things thou canst desire are not to be compared unto **her**. Proverbs 3:15 [see vs 13, "...findeth wisdom..."]

Length of days [is] in **her** right hand; [and] in **her** left hand riches and honour. Proverbs 3:16

Her ways [are] ways of pleasantness, and all **her** paths [are] peace. Proverbs 3:17

She [is] a tree of life to them that lay hold upon **her**: and happy [is every one] that retaineth **her**. Proverbs 3:18

Forsake **her** not, and **she** shall preserve thee: love **her**, and **she** shall keep thee. Proverbs 4:6 [see vs 5, "...get wisdom..." and vs 7 "wisdom...get wisdom..."]

Exalt **her**, and **she** shall promote thee: **she** shall bring thee to honour, when thou dost embrace **her**. Proverbs 4:8

She shall give to thine head an ornament of grace: a crown of glory shall **she** deliver to thee. Proverbs 4:9

Say unto **wisdom**, Thou [art] my sister; and **call understanding** [thy] kinswoman: Proverbs 7:4

According to the text of Proverbs 8 itself, GOD was the one who was creating the Heavens and the Earth, and by the Scriptures themselves, we know that CHRIST JESUS HIMSELF created all things [Isaiah 45:12; Psalms 95:5; Job 9:8; Jeremiah 10:12; John 1:3; Ephesians 3:9; Colossians 1:16; etc], for it was by HIS wisdom [which was always with HIM] that they were created.

How will you say "wisdom" was created? With what "wisdom" was "wisdom" created?

But **where shall wisdom be found?** and **where [is] the place of understanding?** Job 28:12

Whence then cometh wisdom? and **where [is] the place of understanding?** Job 28:20

GOD has always possessed wisdom.

Daniel answered and said, Blessed be the name of **God** for ever and ever: **for wisdom and might are his:** Daniel 2:20

Saying, Amen: Blessing, and glory, and **wisdom**, and thanksgiving, and honour, and power, and might, [be] unto our **God for ever and ever**. Amen. Revelation 7:12

Let us look past Proverbs 8 and continue into Proverbs 9, looking at "wisdom" who hath "maidens":

Wisdom hath builded **her** house, **she** hath hewn out **her** seven pillars: Proverbs 9:1

She hath killed **her** beasts; **she** hath mingled **her** wine; **she** hath also furnished **her** table. Proverbs 9:2

She hath sent forth **her** maidens: **she** crieth upon the highest places of the city, Proverbs 9:3

Whoso [is] simple, let him turn in hither: [as for] him that wanteth understanding, **she** saith to him, Proverbs 9:4

Even JESUS CHRIST HIMSELF, speaks on "wisdom" and "her children":

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But **wisdom is justified of her children**. Matthew 11:19

But **wisdom is justified of all her children**. Luke 7:35

CHRIST JESUS, I AM, YHWH - GOD the SON, hath made the Earth by HIS Wisdom:

The LORD by wisdom hath founded the earth; **by understanding** hath he established the heavens. Proverbs 3:19

O LORD, how manifold are thy works! **in wisdom** hast thou made them all: the earth is full of thy riches. Psalms 104:24

To him that **by wisdom** made the heavens: for his mercy [endureth] for ever. Psalms 136:5

He hath made the earth by his power, he hath established the world **by his wisdom**, and hath stretched out the heavens **by his discretion**. Jeremiah 10:12

He hath made the earth by his power, he hath established the world **by his wisdom**, and hath stretched out the heaven **by his understanding**. Jeremiah 51:15

Who knoweth not **in all these that the hand of the LORD hath wrought this**? Job 12:9 [combined with...]

With him [is] wisdom and strength, he hath counsel and understanding. Job 12:13 [and yet still...]

With him [is] strength and **wisdom**: the deceived and the deceiver **[are] his**. Job 12:16

How can Christ Jesus witness of GOD the Father, who being eternal, everlasting, having life within Himself, unborrowed, underived, etc, if Christ Jesus is not also eternal, everlasting, having life within himself, underived, unborrowed, etc, and same for the Holy Spirit. How can Jesus Christ be the True Witness, if there was ever such an existence for which He was not witness of? How can He be sure of the Character of the Father? How could we then trust His witness? He would only have partial witness, and He also would not be enough of a witness. All of the above texts are specifically relevant to the distortion of the Watchtower and Tract Society's theology. Scripture declares, by God Himself, that there must of necessity be established in the mouth of Two or Three Witnesses. For how can Christ Jesus know of the eternality of the Father, lest He Himself also was such, and same for the Holy Spirit?

The point being, that since "wisdom" is shown to not have been created, but to always have been, therefore it is eternal with GOD, it reveals to the Watch Tower and Tract Society which teaches that "wisdom" was created, for they teach that "wisdom" there is Jesus, and since they teach "wisdom" is Jesus, he is uncreated using the scriptures alone.

The True Light:

Brother, what you have declared by that passage is that Jesus is God, even YHVH the Son, for Jesus said of Himself, that He is the Light, and John stated that Jesus is the True Light that lights every man:

In him was life; and the life was the light of men. John 1:4

And the light shineth in darkness; and the darkness comprehended it not. John 1:5

There was a man sent from God, whose name *was* John. John 1:6

The same came for a witness, to bear witness of the Light, that all *men* through him might believe. John 1:7

He was not that Light, but *was sent to bear witness of that Light*. John 1:8

That was the true Light, which lighteth every man that cometh into the world. John 1:9

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John 8:2

As long as I am in the world, I am the light of the world. John 9:5

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. John 11:9

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. John 12:35

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. John 12:36

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John 12:46

For thou wilt light my candle: the LORD my God will enlighten my darkness. Psalms 18:28

[[A Psalm of David.]] The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Psalms 27:1

For with thee is the fountain of life: in thy light shall we see light. Psalms 36:9

And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; Isaiah 10:17

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but **the LORD shall be unto thee an everlasting light**, and thy God thy glory. Isaiah 60:19

Thy sun shall no more go down; neither shall thy moon withdraw itself: for **the LORD shall be thine everlasting light**, and the days of thy mourning shall be ended. Isaiah 60:20

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and **Christ shall give thee light**. Ephesians 5:14 [Paul is quoting again the OT, wherein it is the LORD, YHVH that gives Light]

This then is the message which we have heard of him, and declare unto you, that **God is light**, and in him is no darkness at all. 1 John 1:5

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and **the Lamb is the light** thereof. Revelation 21:33

[1] **Mat 1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall **call his name Emmanuel**, which being interpreted is, **God with us**.

[2] **Isa 9:6** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace.

[3] **Luk 7:16** And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That **God hath visited his people**.

[4] **Joh 1:1** In the beginning was the Word, and the Word was with God, and **the Word was God**.

[5] **Joh 1:3** **All things were made by him; and without him was not any thing made that was made.**

[6] **Joh 1:10** **He was in the world, and the world was made by him**, and the world knew him not.

[7] **Joh 1:14** And **the Word became flesh**, and dwelt among us, (and we beheld his glory, the glory as

of the only begotten of the Father,) full of grace and truth.

[8] **Joh 1:18** No man hath seen God at any time; **the only begotten God**, which is in the bosom of the Father, he hath declared him.

[9] **John 10:30 I and my Father are one.**

[10] **Joh 10:33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that **thou, being a man, makest thyself God.**

[11] **Joh 5:18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, **making himself equal with God.**

[12] **Joh 8:58** Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**

[13] **John 12:41** These things **said Esaias, when he saw his glory**, and spake of him.

[14] **Joh 14:9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?

[15] **Joh 17:5** And now, O Father, glorify thou me with thine own self with **the glory which I had with thee before the world was.**

[16] **Joh 17:10** And **all mine are thine, and thine are mine; and I am glorified in them.**

[17] **Joh 20:28 And Thomas answered and said unto him, My Lord and my God.**

[18] **Act 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God, which he [God] hath purchased with his own blood.**

[19] **Rom 9:5** Whose are the fathers, and of whom as concerning the flesh **Christ came, who is over all, God blessed for ever.** Amen.

[20] **2 Cor 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.

[21] **Col 1:14** In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

[22] **Col 2:9** For **in him dwelleth all the fulness of the Godhead bodily.**

[23] **Eph 3:9** And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

[24] **Heb 1:2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[25] **Heb 1:8** But unto the Son he [God] saith, **Thy throne, O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

[26] **Heb 3:3** For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

[27] **Phi 2:6 Who, being in the form of God**, thought it not robbery to be **equal with God**:

[28] **1 Tim 3:16** And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[29] **1 Tim 1:1** Paul, an apostle of Jesus Christ by the commandment of **God our Saviour, and Lord Jesus Christ**, which is our hope;

[30] **1 Tim 6:15** Which in his times he shall shew, who is **the blessed and only Potentate, the King of kings, and Lord of lords**;

[31] **Tit 2:13** Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Jesus Christ**;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[32] **2 Pet 1:1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God and our Saviour Jesus Christ**:

[33] **1 John 5:20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son **Jesus Christ. This is the true God, and eternal life**.

[34] **Rev 17:14** These shall make war with the Lamb, and **the Lamb** shall overcome them: for **he is Lord of lords, and King of kings**: and they that are with him are called, and chosen, and faithful.

[35] **Rev 19:16** And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**.

[36] Rev 22:12 And, behold, **I come quickly; and my reward is with me, to give every man according as his work shall be.**

13 I am Alpha and Omega, the beginning and the end, the first and the last.

Scripture which identify the Holy Spirit as God

Act 5:3 But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast **not lied unto men, but unto God.**

This passage, Act 5:3-4, above, identifies the Holy Spirit as God by equating lying to the H.S. with lying to God.

Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet unto our fathers,**

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

This passage Act 28:25-27, above, identifies the Holy Spirit as YHWH by saying the H.S. spoke words which were spoken by YHWH, in Isa 6:8-10, below.

Isa 6:8 Also I heard the voice of the Lord, [יהוה/YHWH] saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed

Heb 10:15 Whereof **the Holy Ghost** also is a witness to us: for **after that he had said** before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more. [O.T. see יהוה/YHWH, Jer 31:33-34]

This passage, Heb 10:15-17, above, identifies the Holy Spirit as YHWH by saying words spoken by YHWH, in Jer 31:33-34, below, were spoken by the H.S.

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, [יהוה/YHWH] I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their

sin no more

Heb 3:7 Wherefore (as **the Holy Ghost saith**, To day if ye will hear his voice,
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
9 When your fathers tempted me, proved me, and saw my works forty years.
10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. [O.T. **תְהִי/YHWH**, Ps 95:10]
11 So I sware in my wrath, They shall not enter into my rest.) [O.T. **תְהִי/YHWH**, Deu 1:34-35]

This passage, Heb 3:7-11, above, identifies the Holy Spirit as YHWH by saying words spoken by YHWH in Psa 95:10-11, and Deu 1:34-35, below, were spoken by the Holy Spirit.

Psa 95:10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
11 Unto whom I sware in my wrath that they should not enter into my rest.

Deu 1:34 And the LORD [**תְהִי/YHWH**] heard the voice of your words, and was wroth, and sware, saying,
35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

The reference to "stamp" is taken from the Greek of Hebrews 1:3:

Hebrews 1:3 KJV - Who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:3 KJV - ὃς ὁν ἀπαύγασμα τῆς δόξης καὶ **χαρακτὴρ** τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ, δι' ἐαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Hebrews 1:3 KJV - o₅G3739 R-NSM w_vG1510 V-PAP-NSM απαύγασμαG541 N-NSN τη_vG3588 T-GSF δοξη_vG1391 N-GSF και_vG2532 CONJ **χαρακτὴρG5481 N-NSM** τη_vG3588 T-GSF υποστασεω_vG5287 N-GSF αυτου_vG846 P-GSM φερωνG5342 V-PAP-NSM τε_vG5037 PRT τα_vG3588 T-APN παντα_vG3956 A-APN τω_vG3588 T-DSN ρηματι_vG4487 N-DSN τη_vG3588 T-GSF δυναμεω_vG1411 N-GSF αυτου_vG846 P-GSM δι_vG1223 PREP εαυτου_vG1438 F-3GSM καθαρισμο_vG2512 N-ASM ποιησαμενο_vG4160 V-AMP-NSM τωνG3588 T-GPF αμαρτιω_vG266 N-GPF ημωνG1473 P-1GP εκαθισενG2523 V-AAI-3S εν_vG1722 PREP δεξια_vG1188 A-DSF τη_vG3588 T-GSF μεγαλωσυνη_vG3172 N-GSF εν_vG1722 PREP υψηλοι_vG5308 A-DPN

Strong's Concordance:

"χαρακτήρ", "charaktēr":

"[I] the instrument used for engraving or carving; [II] the mark **stamped** upon that instrument or wrought out on it; [A] a mark or figure burned in (Lev. 13:28) or **stamped** on, an impression; [B.] the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile" - <https://www.blueletterbible.org/lang...gs=G5481&t=KJV>

The definition of "essentially", means that which is the very "essence", even inherently, in otherwords, in this case, Jesus is/has that which makes God, God.

The Free Dictionary:

"1. Constituting or being part of the nature or essence of something; inherent:" -
<http://www.thefreedictionary.com/essentially>

Webster's 1828 Dictionary:

"ESSEN'TIALLY, adv. By the constitution of nature; in essence;" -
<http://1828.mshaffer.com/d/word/essentially>

HOLY SPIRIT:

Lastly, some have stumbled over the Holy Spirit being called "it". But so was Jesus, "holy thing", and even evil spirits were called "it", but that does not make them any less individual persons. A baby child can be called it. For the word "it" is simply a Neuter term like the word "child", "baby", "person" [mail-carrier, mail-person, flight-attendant]

[23] Michael is Jesus text:

Yea, the whole Book of Daniel is not about Prophecy [though it does marvelously contain it], not about Babylon [though it does contain it in several modes], not about Nebuchadnezzar or Kingdoms [though it does contain them], not even about Daniel or his three friends [though they are part of it], but rather the whole Book is about CHRIST JESUS, the very "GOD/LORD/MOST HIGH GOD" [throughout the Book of Daniel, ie see Daniel 9:4, compare to Exodus 20:6 and John 14:15, etc] of Daniel, Hananiah, Mishael and Azariah, and even later in life, Nebuchadnezzar...and it reveals the Love of HIM who is ever loving, ever watchful, ever interested, ever faithful, ever among HIS people and ever working on our behalf...

JESUS is seen as the "...Stone..." in **[Daniel 2:35,45]**

JESUS is seen as "...the form of the fourth is like the Son of God." in **[Daniel 3:25]**

JESUS is seen as "...[one] like the Son of man came with the clouds of heaven..." in **[Daniel 7:13]**

JESUS is seen as "...the Prince of the host..." in **[Daniel 8:11]**

JESUS is seen as "...the Prince of Princes..." in **[Daniel 8:25]**

JESUS is seen as "...MESSIAH the Prince..." and "...MESSIAH..." in **[Daniel 9:25-26]**

JESUS is seen as "...he..." who "...shall confirm the covenant ...with many..." in **[Daniel 9:27]**

JESUS is seen as "...a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude..." in [Daniel 10:5-6]

JESUS is seen as "...the prince of the covenant." [Daniel 11:22]

JESUS is seen as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in [Daniel 10:13,21, 12:1]

JESUS is seen as "...the man clothed in linen, which was upon the waters of the river..." [Daniel 12:6] and "... the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever..." [Daniel 12:7]

...and in the very life of Daniel Himself, consider the chapters inbetween, for Jesus is really see in Chapter 6, through Daniel in typology, and as Cyrus [he whose name means, the Glory of a Blazing Furnace, coming from the East, with a great and mighty army of immortals and drying up the Euphrates, delivering His [Jesus] people out of Babylon]; and in Daniel 9, the very answer to Daniels prayer [verily right in the middle of it] which was not merely immediate deliverance, but deliverance for us all, for the Cross of Christ Jesus, His Life and Sacrifice was given as the answer to all our prayers, the hope of redemption; and a great deal more, etc...

MICHAEL ARCHANGEL and JESUS

To quickly go to a section, just highlight the section title and enter into the “find” field and search, and it will automatically jump you to that section, though, as a recommendation to all who read this for the first time, to read it through as is, without jumping, and then jump in further studies as needed, thank you!

Sections:

- [1] Locating The Main Texts on Michael Archangel
- [2] The Basic Definitions
- [3] The Basic Definitions as applied to Jesus
- [4] The Great Controversy; **Michael vs Dragon**
- [5] The Two Princes
- [6] Revelation 12, The Texts
- [7] Revelation 12, An Unbreakable Chiastic Structure
- [8] The Protestant Reformation, The Roman Doctrine, before moving on
- [9] The Comparisons
- [9A] The LORD descends, A Shout, A Voice, A Resurrection
- [9B] Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes and Worship
- [9C] "...but surely, as it is written, “No man has seen God...”, Right?"
- [9D] The Angel in the Pillar of Fire/Cloud, God in the Pillar of Fire/Cloud
- [9E] The Wonderful Name
- [9F] The Redeeming “Angel”, the God of Abraham, Isaac and Jacob, God of Israel
- [9G] "The LORD rebuke thee." - with subsection Moses Resurrection

- [9H] Those who wrestle with GOD, Those who wrestle the Angel, The New Name
- [9I] The Person who sees, hears, blesses, multiplies, and who is always with us
- [10] Questions and Answers; about Michael Archangel/Jesus Texts
- [10A] Question 1: Did MICHAEL/JESUS need help in fighting against Satan who was interfering with the Kings of Persia?
- [10B] Question 2: Is not Gabriel the “Angel of HIS Presence”?
- [10C] Question 3: Is the SON of GOD, JESUS/MICHAEL, ever referred to as an “Angel” directly in the scripture [as Messenger of the FATHER, not a created being of the Heavenly Host]?
- [10D] Question 04: How is it known that it was CHRIST JESUS/MICHAEL that Daniel saw in the vision of Daniel 10?
- [11] The Word “Angel”
- [12] Blasphemy of multiple Michaels?
- [13] Blasphemy of multiple Archangels?

[1] Locating The Main Texts on Michael Archangel:

Let us first gather the texts which **specifically** name Michael Archangel, or Archangel or Michael, and a little later we shall look much more closely at them:

There are only **3 Old Testament** passages that directly name Michael:

But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (Daniel 10:13)

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince. (Daniel 10:21)

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (Daniel 12:1)

There are only **2 New Testament** passages that directly name Michael:

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude1:9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (Revelation 12:7)

There is **1 additional New Testament** passage that directly speaks of the Archangel:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thessalonians 4:16)

Let us now look at what these and other words mean in the basic definitions.

[2] The Basic Definitions:

Michael: Hebrew: “**Miyka'el**” “מִיכָּאֵל”; meaning: “**who is like GOD**” [Strong's Concordance] or “**who is like unto GOD?**” [Gesenius's Lexicon]; from Hebrew: “**miy**” “מַיְ”; meaning: “**who**” and “**kiy**” “כִּי”; meaning: “**that**”, “**yea**”, “**surely**” and “**el**” “אֵל”; meaning: “**GOD**”, “**YHVH**” [Strong's Concordance]. [God's Amen, Jesus who is the Amen [yes] of God, all promises in Him, etc.]

Greek: “**Michaēl**” “Μιχαήλ”; meaning: “**who is like GOD**” [Strong's Concordance] or “**who is like GOD?**” [Thayer's Lexicon]. So, the definition can also be described as: “**who surely [is] GOD**”, “**who that [is] GOD**” and/or “[HE] **who [is] what GOD [is]**”, see and compare: **Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;** (Hebrews 1:3).

Archangel: Greek: “**archaggelos**” “ἀρχάγγελος”; meaning: “**archangel**”, “**Chief of Angels**” [Strong's Concordance] [Thayer's Lexicon]; from Greek: “**archō**” “ἀρχω”; meaning: “**to be Chief**”, “**Leader**”, “**Ruler**” and “**aggelos**” “ἄγγελος”; meaning: “**a messenger**”, “**envoy**”, “**one who is sent**”, “**an angel [of the Heavenly Host]**”, “**messenger from GOD**” [Strong's Concordance] [Thayer's Lexicon]. So, the definition can rightly be concluded to mean “**Chief or Ruler over those who are sent**” or “**Chief or Highest messenger**” or “**ruler over angels [messengers]**”.

Apostle: Greek: “**apostolos**” “ἀπόστολος”; meaning: “**delegate**”, “**messenger**”, “**one sent forth**” [Strong's Concordance] [Thayer's Lexicon]. So, the definition can rightly be said to mean “**One who is sent forth**”. [see Hebrews 3:1, Christ Jesus called “**the Apostle**”, He being the Heavenly Apostle [**“the sent forth”**] of the Father]

WORD: Greek: “**logos**” “λόγος”; meaning: “**of speech**”, “**a word**”, “**sayings of GOD**” [Strong's Concordance] or “**collection of things put together in thought**” [Thayer's Lexicon]. So, the definition can rightly be said to also mean “**the WORD**”, “**the Message**”, “**that which is said by GOD**”, “**the thoughts of GOD towards us**” [see John 1:1, etc, Christ Jesus called “**the Word**”]

Does each of the above apply to Christ Jesus? They do. Let us see how in the scriptures.

[3] The Basic Definitions as applied to Jesus:

Jesus is called “**the Word**” in John 1:1, and “**the Word**” signifies “**the Logos**”. The Word was sent into the world John 1:1-18; etc. The greatest message of the love of GOD, the SON of the FATHER.

In the beginning was **the Word**, and **the Word was with God**, and **the Word was God**. John 1:1
He was in the world, and the world was made by him, and the world knew him not. John 1:10
He came unto his own, and his own received him not. John 1:11

Jesus is called “**the Apostle**” in Hebrews 3:1 and “**the Apostle**” signifies “**the sent**”. CHRIST

JESUS was sent into the world by the FATHER, the greatest messenger of the Love of GOD, the SON of the FATHER.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (John 3:11)

And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven. (John 3:13)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (John 3:17)

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence [him] when they see him. (Luke 20:13)

Notice this text [Luke 20:13] carefully in its context, for it clearly shows that God had sent messengers, prophets, etc, but finally and at the last, sends the highest messenger, His own Son, to declare unto us the character of God, and by this we may know that Jesus is the highest messenger from the Father.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (John 5:30)

But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. (John 5:36)

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. (John 5:37)

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. (John 6:39)

I am one that bear witness of myself, and the Father that sent me beareth witness of me. (John 8:18)

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. (John 8:42)

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (John 10:36)

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (John 12:49)

And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world. (1 John 4:14)

Now, let us see if Jesus is anywhere called "Prince", "Chief", "Captain", "Ruler" and "Messenger", etc directly:

"Messiah the Prince", "the Prince of the Host", "Prince of Princes", "the great prince which standeth for the children of thy people", "Prince of Life", "a Prince and Saviour", "Jesus Christ...Prince of the Kings of the Earth" and "Prince of Peace", etc:

Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (**Daniel 9:25**)

Yea, he magnified [himself] even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down. (**Daniel 8:11**)

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. (**Daniel 8:25**)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (**Isaiah 9:6**)

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. (**Acts 3:15**)

Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (**Acts 5:31**)

And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (**Revelation 1:5**)

So who then is "the Prince" on the side of Good? It is Christ Jesus. Is there then an opposing side, such as a "prince" of evil, a usurping "prince", a false claimant, one who has said in their heart "I will be like the Most High"?

Yes, and these passages will be seen in the coming studies of the scriptures. We shall recognize that there is a Great Controversy between these two...

But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (**Daniel 10:13**) [this passage to be discussed in greater detail a little later]

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince. (**Daniel 10:21**) [this passage to be discussed in greater detail a little later]

And at that time shall Michael stand up, the great prince which standeth for the children of thy

people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (**Daniel 12:1**) [this passage to be discussed in greater detail a little later]

And he said, Nay; but [as] **captain of the host of the LORD** am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (**Joshua 5:14**) [this passage to be discussed in greater detail a little later]

What about "Messenger"? Is Jesus ever directly called this? Yes.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the **LORD** of hosts. (**Malachi 3:1**)

Also consider for future study, remember, the word "angel" simply means "messenger" and the context always details its use, and in further study we shall see this in far greater detail:

In **all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.** (**Isaiah 63:9**) [this passage to be discussed in greater detail a little later]

[4] The Great Controversy; **Michael vs Dragon** [iow - Jesus vs Satan]:

The Great Controversy Book

<http://www.connectingwithjesus.org/media/GC.pdf>

Who is **MICHAEL ARCHANGEL** according to the Word of GOD?

Why do I, and others, including respected, even well-known protestant Bible commentators believe that the scriptures clearly reveal HIM to be none other than **CHRIST JESUS HIMSELF** before HIS coming to this earth in which he then clothed His divinity with humanity?

Does this mean that **CHRIST JESUS** is **somewhat not** GOD THE SON [the ETERNAL SELF-EXISTANT ONE, HE in whom is LIFE, unborrowed, underived, uncreated]?

No, in no way.

Please understand, that this study in **no way** degrades the Deity, Divinity [GODHEAD] of **CHRIST JESUS**, but rather it reveals that HE has always been the True and Ever-Living GOD who has ever taken a personal interest in us and battled for Truth and Life.

Please continue with me as we look into the Scriptures upon this subject. Also please know that this subject is meatier than a great deal of subjects and takes some time to go through, and some have a more difficult time with it than others, for there are a great many misconceptions out there on it, but we shall look at what even the great protestant scholars believed and wrote.

Why is it important to know?

This subject touches upon the Great Controversy between CHRIST JESUS and Satan that has been ongoing even until now, and soon to come to an end...

Let us see this Great Controversy:

Notice this unbreakable [John 10:35] structure of identification:

The Great Controversy, The Cosmic Conflict:

[War in Heaven]

[JESUS]"Michael" [Revelation 12:7;p]

[Satan]"Dragon" [Revelation 12:7;p]

[continued in the Garden of Eden]

[JESUS]"blood of the lamb" [Revelation 12:11;p] being that "lamb slain from the foundation of the world" [Revelation 13:8;p; see Genesis 3:21, 4:4, etc]

[Satan]"that old serpent" [Revelation 12:9;p, 12:14-15, 20:2; see Genesis 3:1,2,4,13,14]

[continued in the Earth]

[JESUS]"brought forth the man [child]" [Revelation 12:13;p]

[Satan]"cast out into the earth" [Revelation 12:9;p], "the devil is come down" [Revelation 12:12;p]

[continued in the Wilderness Temptations and Ministry]

[JESUS]"his Christ" [Revelation 12:10;p]

[Satan]"called the Devil" [Revelation 12:9;p] and "Satan" [Revelation 12:9;p] and "Being forty days tempted of the devil" [Luke 4:2, etc]

[continued at The Cross]

[JESUS]"the power of his Christ" [Revelation 12:10;p]

[Satan]"the accuser of our brethren is cast down" [Revelation 12:10;p]

[continued from then even until to this day...]

[JESUS/Followers]"remnant of her seed" [Revelation 12:17;p; see also "the seed" Genesis 3:15; Galatians 3:16 and also Acts 9:4-5, 22:7-8, 26:14-15]

[Satan/Followers]"the dragon was wroth" [Revelation 12:17;p], "face of the serpent" [Revelation 12:14;p]; "the serpent" [Revelation 12:15;p]

[who is like unto these?]

JESUS/MICHAEL: "Who is like unto God?" [Exodus 15:11; 1 Kings 8:23; Psalms 71:19; see also Deuteronomy 33:26; 2 Chronicles 6:14; Job 36:22; Psalms 35:10, 86:8, 89:8, 113:5; Jeremiah 10:6-7; Micah 7:18]

Satan behind the power: "Who [is] like unto the beast?" [Revelation 13:4;p] [in this Revelation, there is an unholy 'trinity', the Dragon [Satan] takes the place of the Father, the 1st Beast takes the place of the Son [Greek] "Anti-Christos" or [Latin] "Vicarius Christi", and the 2nd Beast [aka, False Prophet, Harlot Daughters] takes the place of the Holy Spirit, causing fire to come down, it is a false and lying spirit, performs miracles, causes the deadly wound to be healed on the 1st Beast, a copy of the resurrection of Son, dying and yet coming to life again, etc]

[the whole world will wonder after one or the other]

JESUS/MICHAEL: "...behold, the world is gone after him." [John 12:19;p]

Satan behind the Beast: "...all the world wondered after the beast." [Revelation 13:3;p]; "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps." [Daniel 11:43]

[The Great Controversy; War]

JESUS/MICHAEL: "The LORD [is] a man of war: the LORD [is] his name." [Exodus 15:3]; "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." [Isaiah 42:13]; "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" [Luke 14:32]; "...the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful." [Revelation 17:14;p]; "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war." [Revelation 19:11]

Satan behind the Beast: "...who is able to make war with him?" [Revelation 13:4;p]; "...These shall make war with the Lamb ..." [Revelation 17:14;p]; "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." [Revelation 19:19]

Look again at Daniel 12:1 and see in the very New Testament Jesus own words, and see in the Days of Noah [Noe], the time when Probation for this world, and the Mercy and Grace of God are spurned for the last time, God will close the door of Probation for all time, and none more can ever again be saved, and those outside will be lost, though they will know it not, until it come suddenly upon them, and then they will say, "Lord, Lord... open unto us...", and the most dreaded words will be heard, "I know thee not...":

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found

written in the book. Daniel 12:1

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Luke 13:25

But as the days of Noe [were], so shall also the coming of the Son of man be. Matthew 24:37

And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luke 17:26

The earth also was corrupt before God, and the earth was filled with violence. Genesis 6:11

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. Genesis 6:12

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Genesis 6:13

“But with thee will I establish my covenant; and thou shalt come into the ark...” Genesis 6:18;p

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Genesis 7:1

“...as God had commanded him: and the LORD shut him in.” Genesis 7:16;p

I say, to all who read, get into the Ark, which is built of God... and remain there. This Ark is going through to the Kingdom... for God Himself will seal us in...

So, who is MICHAEL according to the very texts themselves?

It is none other than JESUS, GOD the SON, Uncreated Creator of Heaven and Earth and the Sea and all that in them is.

How so, one may say? Notice the contrasting titles and names for either Jesus or Satan, for **Revelation 12** seals the matter, permanently, but let us also consider many other texts so that there is no doubt whatsoever.

[5] The Two Princes:

There are two Main "princes" [rulers] ...

[1.] The Good [JESUS/MICHAEL, etc], the True and Everlasting "Prince" [GOD]

[2.] The Wicked [Satan/Dragon/Serpent/Devil, etc], the usurping "prince" [creature]

... let us look and see The Great Controversy still further:

[JESUS/MICHAEL]

"...the Prince of the Host..." [Daniel 8:11;p];
"...the Prince of Princes..." [Daniel 8:25;p];
"...Messiah the Prince..." [Daniel 9:25;p];
"...Michael, one of the Chief Princes..." [Daniel 10:13;p];
"...Michael your Prince..." [Daniel 10:21;p];
"...the prince of the covenant..." [Daniel 11:22;p];
"...Michael...the Great Prince..." [Daniel 12:1;p];
"...the Prince of Peace..." [Isaiah 9:6;p];
"...the Prince of Life..." [Acts 3:15;p];
"...a Prince and a Saviour..." [Acts 5:31;p];
"...Jesus Christ...Prince of the Kings of the Earth..." [Revelation 1:5;p].

MICHAEL is not "merely **a** Prince of GOD's People", but is called in many places the "Prince" [usually the word is "**Sar**" and means "Ruler, Prince, Chief", etc]:

...so, when considering the word in this light, "prince" means "ruler" or even "chief", then the language is more clear.

...and so CHRIST is also called all of those other Titles and names as well such as KING OF KINGS [Revelation 19:16] and this is not merely saying King of Kings of the Earth, but rather is saying HE is King over all Kings [compare with 1 Timothy 6:15, "Only Potentate"], KING OF THE JEWS [John 19:19], KING OF ISRAEL [John 1:49], the KING THAT COMETH [Luke 19:38] and LORD of LORD's [Revelation 17:14], the LORD FROM HEAVEN [1 Corinthians 15:47], the LORD OF ALL [Acts 10:36], the LORD OF PEACE [2 Thessalonians 3:16] etc, and so we see that Jesus is GOD [John 1:1, 8:58; Hebrews 1; etc], and King, and Lord and Father [Isaiah 9:6] and has children.

Now the opposing, usurper...

[Satan/Dragon/Serpent/Devil]

"...devils through the prince of the devils." [Matthew 9:34;p];
"...cast out devils, but by Beelzebub the prince of the devils." [Matthew 12:24;p];
"...Beelzebub, and by the prince of the devils casteth he out devil." [Mark 3:22;p];
"...the prince of this world..." [John 12:31;p];
"...the prince of this world..." [John 14:30;p];
"...the prince of this world is judged." [John 16:11;p];
"...the prince of the power of the air..." [Ephesians 2:2;p];
"...against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]..." [Ephesians 6:12;p];
"...thrones, or dominions, or principalities, or powers..." [Colossians 1:16;p];
"...principalities and powers..." [Colossians 2:15;p].

...even Satan [the accusing usurper] is designated "god of this world" [2 Corinthians 4:4], "king" [Revelation 9:11], "lord" [Baal] [Judges 2:13], a "father" of the wicked ones [John 8:44], his "children of disobedience" [Ephesians 2:2, 5:6; Colossians 3:6], "child of the devil" [Acts 13:10]...

There are many "princes" in the Scripture, and 'Jesus' is indeed "prince", though in Daniel 10:13, it reads, "one/first of the chief princes".

The word “one” in the Hebrew is “**אֶחָד**”, “‘echad”, and means “one [of number], or first [one of order; as in primary, beginning, foremost, etc], once, each, every” [Strong's Concordance].

The word “chief” in the Hebrew is “**רִשְׁוֹת**”, “ri'shown”, and means “first, primary, former, foremost, chief, etc” [Strong's Concordance].

The word “prince” in the Hebrew is “**שָׂרֵךְ**”, “sar”, and means “prince, ruler, leader, chief, head, captain, chieftain, etc” [Strong's Concordance].

Thus it can mean “one of the chief leaders/princes/rulers”, “first of the chief leaders/princes/rulers”, etc. Would saying this of 'Jesus' mean He would not be God, the Son, less than Eternal Deity? No, for 'Jesus' truly is “Prince of Princes” [Daniel 8:25], and “Prince of the Kings of the Earth” [Revelation 1:5], making Him Chief of Princes, even First of the Chief Princes. Who then are the other Princes?

[1] The “princes” can be God's own people, since they were to be a Kingdom of Priests.

Exodus 19:6 KJV - And ye shall be unto me a **kingdom of priests**, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

1 Peter 2:9 KJV - But ye *are* a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 KJV - And hath made us **kings and priests** unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Revelation 5:10 KJV - And hast made us unto our God **kings and priests**: and we shall reign on the earth.

[2] The “princes” can be a subdivision of God's own people, being the rulers of the priesthood:

Isaiah 43:28 KJV - Therefore I have profaned the **princes** of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 KJV - Then I separated twelve of the **chief** of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

Ezra 8:29 KJV - Watch ye, and keep *them*, until ye weigh *them* before the **chief** of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 KJV - Then arose Ezra, and made the **chief** priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Etc.

[3] The “princes” can be referring to the various rulers of the nations/Kingdoms. 'Jesus'/Michael was in charge of His own people, hence He is called “your Prince” [Daniel 10:21], even the “Great Prince” [Daniel 12:1], since Israel [the peoples] were a royal nation of priests unto God. Other persons were in

charge of the other nations, like Satan, or Alexander the Great, etc. The phrase in Daniel can be referring to all of these at the same time, for 'Jesus' is indeed ruler over His own people, He is indeed the Highest Mediator/Priest, and He is also "prince" among other vying "princes", 'Jesus' is the only true Heir, and the others which seek to take His kingdom by force/deception, etc are but usurpers, counterfeits and pretenders to the throne.

So does the saying in Daniel 10:13 of "one/first of the chief princes" mean that Michael cannot be 'Jesus'? No, but instead further proves that it is only He who can fit that Scripture in its context.

[6] Revelation 12, The Texts:

...now going back to the text of **Revelation 12** itself [quoted E-Sword]:

Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Revelation 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

Revelation 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Revelation 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Revelation 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Revelation 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Revelation 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Revelation 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Revelation 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

...what do we notice? We ought to take notice of a time line inherent in the text itself, though not exactly in direct chronological order.

The objection that Michael [Archangel] [meaning: "Who is like unto God, the Highest Messenger"] cannot be Christ [Jesus], because both names [Michael and Jesus Christ] are used simultaneously, and Christ is so used before, during and after in **Revelation 12**, thus, as is intimated by others objections, they thus have to be two separate individuals according to their held standard.

This reasoning, while it may appear admirable to defend Jesus from being downgraded to less than being Creator [though there is no element of that being held here, since Jesus/Michael is God [the Son] [Uncreated Creator], as scripture and I so freely give'; Ask for JESUS is GOD study, a study from one end of scripture to the other], this, 'defense', is not without serious fault according to the text and context itself. In trying to admirably 'defend' Jesus' full Deity/Godhead by separating Him from being Michael, the text is then broken, and we know that the scriptures cannot be so broken [John 10:35]. Let us see:

Let us begin with the "Dragon", to set up this pattern in **Revelation 12** of numerous names/titles for the same being, for therein, we see that "the Dragon" is known by several names/titles/etc. "Dragon" [Revelation 12:3,4,7,9,13,16,17], "serpent" [Revelation 12:9,14,15], "Devil" [Revelation 12:9,12], "Satan" [Revelation 12:9], "accuser of our brethren" [Revelation 12:10] and none of these are separate individuals being spoken of, for it is clear, that he [satan] has "angels"

[Revelation 12:7,9], which are separate followers of and from him.

So, when we look at Christ Jesus in Revelation 12, we now see also numerous names/titles,etc. Look at Jesus, being called, this "child" [Revelation 12:2,4,5], "man child" [Revelation 12:5,13], "it" [Revelation 12:4], "Michael" [Revelation 12:7] whom also has "his angels" [Revelation 12:7], and is again called "Christ" [Revelation 12:10], "Lamb" [Revelation 12:11], "her seed" [Revelation 12:17], "Jesus Christ" [Revelation 12:17]. None of these are speaking of differing beings, except the "his angels", but are all speaking of Jesus in various ways, various names/titles, etc.

This Chapter [Revelation 12] is focused upon that Great Controversy between Christ Jesus [and those who follow Him] and Satan [and those who follow him].

We also see that Jesus is he "who was to rule all nations with a rod of iron" [Revelation 12:5] and has "testimony" [Revelation 12:17] as well.

We may also know that this text of Revelation 12 is written in such a fashion that it is a 'prophetic key' text, and gives the 'revelation' to certain terms:

Michael = Jesus Christ, etc

Dragon = Satan, etc

...and thus throughout the scriptures and in Revelation we can be sure that these two terms stand for these two persons. That way, when we go back to Genesis, or elsewhere and read "serpent", we understand that satan/devil was involved there, etc, or when we read the typological "Lamb" elsewhere we may understand that Jesus/Michael is involved there and so forth for the other terms.

Thus is Isaiah 28:10,13 and 1 Corinthians 2:13 fulfilled as we look at "precept" and "line", and "comparing spiritual things with spiritual", and scripture with scripture.

[7] Revelation 12, An Unbreakable Chiastic Structure

There is also inherently within the very texts of Revelation 12 a very specific structure, a chiastic structure/pattern [1,2,3,3,2,1, or A,B,C,C,B,A, etc] which also cannot be broken. A general simplistic view seen here:

Revelation 12:1-5 [A1] = Woman and Child

Revelation 12:6 [B1] = 1,260 days [years]

Revelation 12:7-9 [C1] = War between Michael and Satan in Heaven

Revelation 12:10 [D1] = Cross, Power of Christ, His Victory

Revelation 12:11 [D2] = Lamb, Blood of Christ, Their [overcoming saints] Victory in Him

Revelation 12:12 [C2] = Dragon permanently cast down to Earth fights against Jesus' body

Revelation 12:13-16 [B2] = Woman in Wilderness, for a time, and times, and half a time [aka, 3 1/2 times or 1,260 days [years]]

Revelation 12:17 [A2] = Woman and her seed

..in fact, just looking at the individual passage of **Revelation 12:7**, we can see another parallelism within this greater chiasm:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Revelation 12:7

Michael [A1] - Leader
his angels [B1] - Followers

Dragon [A2] - Leader
his angels [B2] - Followers

...but if we read out a little further on each side of this text, we come to know more of these two Leaders/Rulers, as has been shown above.

For those considering, please now go back and recompare/contrast:

**Michael to Dragon, Lamb to Serpent, Christ Jesus to Satan [accuser], Man Child to Devil,
Caught Up to Cast Out [come down], Rule All to Cast Down, etc...**

So we notice that the Son is named Michael Archangel while in Heaven while warring with the Dragon before, and then so named Christ Jesus on earth, and later also as ascended.

[8] The Protestant Reformation, The Roman Doctrine, before moving on:

However, it must be said at the very beginning, none of these quotations were known of, until far after the HOLY SPIRIT had led in Bible study and prayer over this subject.

Also, for the remainder of the study, the scriptures shall be the only source book, as they should be, and I would ask all to hear and consider the matter and study yourself, but let these be given so that all may know, that Truth can be known.

"He that answereth a matter before he heareth [it], it [is] folly and shame unto him." [Proverbs 18:13]

Let us look at those well respected commentators:

Ellen G. White (AD November 26, 1827 – AD July 16, 1915) was a prolific author and an American Christian pioneer. She, along with other Sabbatarian Adventist leaders, such as Joseph Bates and her husband James White, by the Holy Spirit, formed what is now known as the Seventh-day Adventist Church, the Prophetically foretold Remnant of Jesus.

Spiritual Gifts, Volume 4a, by Ellen G. White.

"... [Page 58] **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels to fall back. Satan claimed the body of Moses, because of his one transgression; but **Christ** **meekly referred him to his Father, saying, "The Lord rebuke thee."** Christ told Satan that he knew that Moses had humbly repented of this one wrong, and no stain rested upon his character, and his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed. ..." [Page 58] - <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=4aSG&lang=en&collection=2§ion=all&pageNumber=58>

Melito of Sardis (wrote AD 165 – AD 175, died c. AD 180) was the bishop of Sardis near Smyrna in western Anatolia.

Cureton's Spicilegium Syriacum, containing remains of Bardeson, Meliton, Ambrose and Mara Bar Serapion. Now first edited, with an English translation and notes, by the Rev. William Cureton, M.A. F.R.S. Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: Francis and John Rivington, St. Paul's Churchyard and Waterloo Place. 1855.

"... [Page 53] From Meliton the Bishop; On Faith.

We have made collections from the Law and the Prophets relative to those things which have been declared respecting our **Lord Jesus Christ**, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; who was Creator together with the Father; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief priest; amongst kings Governor; among prophets the Prophet; **among the angels Archangel**; in the Voice the Word; among spirits Spirit; in the Father the Son; in God God- the king forever and ever. For this was He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was **captain with Moses**; who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born at Bethlehem, (33) who was wrapped in swaddling clothes in the manger, who was seen of the shepherd, who was glorified of the angels, who was worshipped of the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by [Page 53-54] Judas, who was laid hold on by

the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, **the chariooteer of the Cherubim, the captain of the angels**, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen. ... " [Pages 53-54] -
<https://archive.org/stream/spicilegiumsyria00cureuoft#page/53/mode/1up>
<https://archive.org/stream/spicilegiumsyria00cureuoft#page/54/mode/1up>

Speaking of "the Angel Of The Lord"...

Roman Catholic Encyclopedia:

The Catholic Encyclopedia, an international work of reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church, Edited by Charles G. Herbermann, Ph.D., LL.D. Edward A. Pace, Ph. D., D.D. Conde B. Pallen, PhD., LL.D. Thomas J. Shahan, D.D. John J. Wynne, S.J. Assisted by Numerous Collaborators ["... **fully 500 ... and 150 editorial assistants**" - To the Knights of Columbus and their Friends], Fifteen Volumes and Index, Volume 1 [Aachen - Assize], **Special Edition under the Auspices of the Knight of Columbus Catholic Truth Committee**; New York, The Encyclopedia Press, Inc., **Nihil Obstat**, November 1, 1907; Remy Lafont, S.T.D. Censor; **Imprimatur [Maltese Cross]** John Cardinal Farley, Archbishop of New York; Copyright, 1907 by Robert Appleton Company; Copyright, 1913 by the Encyclopedia Press, Inc.

"... [Page 479] We have had occasion to mention the Septuagint version more than once, and it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. **The best known passage is Isaiah 9:6, where the Septuagint gives the name of the Messias, as "the Angel of great Counsel". ...**

... But while we read of "the Angels of God" meeting Jacob (Gen., XXXII, 1) we at other times read of one who is termed "**the Angel of God" par excellence**, e.g. Gen., XXXI, 11. ... the story in Gen., XIII, develops, **the speaker is always "the Lord"**. Thus in the account of **the Angel of the Lord** who visited Gideon (Judges, VI), the visitor is alternately **spoken of as "the Angel of the Lord" and as "the Lord"**. Similarly, in Judges, XIII, the Angel of the Lord appears, and both Manue and his wife exclaim: "We shall certainly die because we have seen God." ... in the story of the Exodus it is **the Lord who goes before them in the pillar of a cloud** (Exod., XIII, 21), and the Septuagint makes no change (cf. also Num., XIV, 14, and Neh., IX, 7-20). ... When we turn to Exod., XXXIII, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is **God Himself who has hitherto been their guide**, but who now refuses to accompany them any longer. ... [Page 479-480]

... [Page 480] **The Massoretic text as well as the Vulgate of Exodus 3 and**

19-20 clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai; ... The person of "the angel of the Lord" finds a counterpart in the personification of Wisdom in the Sapiential books and in at least one passage (Zechariah 3:1) it seems to stand for that "Son of Man" whom Daniel (7:13) saw brought before "the Ancient of Days". Zacharias says: "And the Lord showed me Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary". **Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to reveal Himself to men (cf. Against Praxeas 16; Against Marcion 2.27, 3.9, 1.10, 1.21-22).** ... The earlier Fathers, going by the letter of the text, maintained that it was actually God Himself who appeared. He who appeared was called God and acted as God. It was not unnatural then for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought. It was held as recently as 1851 by Vandebroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain). ...

... **St. Augustine** (Sermo vii, de Scripturis, P.G. V) when treating of the burning bush (Exodus 3) says: "... . . . Some maintain that he is called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Isaiah 9:6, Septuagint Version) clearly styles Christ the 'Angel of great Counsel.' "The saint proceeds to show that such a view is tenable though we must be careful not to fall into Arianism in stating it. ...

... As an instance of how convinced some of the Fathers were in holding ..., we may note Theodoret's words (In Exod.): "The whole passage (Exodus 3) shows that it was God who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw — for whose angel could the Father be? — but the Only-begotten Son, the Angel of great Counsel" (cf. Eusebius, Church History I.2.7; St. Irenaeus, Against Heresies 3:6). ..." [Roman Catholic Online Encyclopedia; Section "A", subsection "Angels", part "The term "angel" in the Septuagint"] - <http://www.newadvent.org/cathen/01476d.htm>
<https://archive.org/stream/catholicencyclop01herbuoft#page/479/mode/1up>
<https://archive.org/stream/catholicencyclop01herbuoft#page/480/mode/1up>

Augustine of Hippo (AD 13 November 354 – AD 28 August 430) was an early Christian theologian, philosopher and bishop of Hippo Regius (present-day Annaba, Algeria) located in the Roman province of Africa.

[Latin] Aurelii augustini de civitate dei primi libri incipiunt rubrice. by N. Jensen. 1475.

"... [page 461] Liber XVIII ... De triu, prophetaru vaticinio id est aggei zacharie et malachie. c. XXXV. ...

... Sacrificium autem iudeorum quibus dictum est: non est mihi voluntas in vobis: nec accipiam de manibus vestris munus: cessasse negare non possunt: quid adhuc expectant alium christum: quum hoc quod prophetatum legunt et

impletum vident: impleri non potuerit nisi per ipsum? Dicit enim paulo post de ipso ex persona dei. Testamentum meum erat cum eo vitae et pacis: et dedi ei ut timore timeret me: et a facie nominis mei revereretur. Lex veritatis erat in ore ipsius: in pace dirigens ambulavit mecum: et multos convertit ab iniquitate: quoniam labia sacerdotis custodient scientiam: et legem inquirent ex ore eius quoniam angelus Domini omnipotentis est. Nec mirandum est quia omnipotentis dei angelus dictus est christus iesus. Sicut enim servus propter formam servi in qua venit ad homines: sic et angelus propter euangelium quod nuntiavit hominibus. Nam si graece ista interpretemur: et euangelium bona nuntiatio est et angelus nuntius. De ipso quippe iterum dicit. [Page 461-462]

Ecce mittam angelum meum: et prospiciet viam ante faciem meam: et subito veniet in templum suum Dominus quem vos quaeritis: et angelus testameti quem vos vultis: ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: hoc loso et primum et secundum christi praenuntiavit adventum. Primum scilicet de quo ait. Et subito veniet in templum suum id est in carnem suam: de qua dixit in euangelio: solvite templum hoc et in triduo resuscitabo illud. Secundum vero ubi ait. Ecce venit dicit dominus omnipotens: et quis sustinebit diem introitus eius: aut quis resistet in adspectu eius: Quod autem dicit dominus quem vos quaeritis: et angelus testameti quem vos vultis: significavit utique etiam iudeos secundum scripturas quas legunt christum quaerere et velle. Sed multi eorum quem quaeasierunt et voluerunt venisse non agnoverunt, excoecati in cordibus suis praecedentibus meritis suis. Quod sane hic nominat testamentum vel supra ubi ait testamentum meum erat cum eo: vel hic ubi eum dixit angelum testamenti: novum procul dubio testamentum debemus accipere: ubi sempiterna non vetus ubi temporalia sunt promissa: ..." [Page 461-462; also combined/corrected with Page 204 in Google Books edition. 1825] -

<https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n461/mode/1up>

<https://archive.org/stream/augustinidecivitatedei00jensuoft#page/n462/mode/1up>

<http://books.google.com/books?id=nG1XAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

[English] The City of God; Book XVIII; Chapter 35. - Of the Prophecy of the Three Prophets, Haggai, Zechariah, and Malachi.

"... their sacrifice has ceased, why do they still look for another **Christ**, when they read this in the prophecy, and see it fulfilled, which could not be fulfilled except through Him? And a little after he says of Him, in the person of God, "My covenant was with Him of life and peace: and I gave to Him that He might fear me with fear, and be afraid before my name. The law of truth was in His mouth: directing in peace He has walked with me, and has turned away many from iniquity. For the Priest's lips shall keep knowledge, and they shall seek the law at His mouth: for **He is the Angel of the Lord Almighty.**" Malachi 2:5-7
Nor is it to be wondered at that **Christ Jesus is called the Angel of the Almighty God**. For just as He is called a servant on account of the form of a servant in which He came to men, so **He is called an angel** on account of the

evangel which He proclaimed to men. For if we interpret these Greek words, evangel is "good news," and **angel is "messenger."** Again he says of Him, "Behold I will send mine angel, and He will look out the way before my face: and the Lord, whom you seek, shall suddenly come into His temple, even **the Angel of the testament**, whom you desire. Behold, He comes, says the Lord Almighty, and who shall abide the day of His entry, or who shall stand at His appearing?" But what he says, "The Lord whom you seek, and **the Angel of the testament** whom you desire," just means that even the Jews, according to the Scriptures which they read, shall **seek and desire Christ**. But many of them did not acknowledge that He whom they sought and desired had come, being blinded in their hearts, which were preoccupied with their own merits. Now what he here calls the testament, either above, where he says, "My testament had been with Him," or here, where he has called **Him the Angel of the testament**, we ought, beyond a doubt, to take to be the new testament, in which the things promised are eternal, and not the old, in which they are only temporal. ..." - <http://www.newadvent.org/fathers/120118.htm>

Irenaeus (AD early 2nd century – c. AD 202), was a Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France) and considered by some to be an early church father, as well as being an apologist and theologian.

[Latin] Sancti Irenaei, Episcopi Lugdunensis, Libros quinque adversus haereses, textu Graeco in locis nonnullis locupletato, versione Latina cum codicibus claramontano ac arundeliano denuo collata, praemissa de placitis gnosticorum prolusione, fragmento necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis. W. Wigan Harvey, S.T.B. collegii regalis olim soctus. Tom. II. Cantabrigiae, Typis Academicis. 1857.

"... [Page 21] Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Et iterum in eversione Sodomitarum Scriptura ait: Et pluit Dominus super Sodomam et Gomorrah ignem et sulfur a Domino de coelo. Filium enim hic significat, qui et Abrahae collocutus sit, a Patre accepisse 3 potestatem judicandi Sodomitas propter iniquitatem eorum. ..." [Page 21] -
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n31/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies Book III, Chapter 6:

"... [Page 145] Since, therefore, the Father is truly Lord, and **the Son truly Lord**, the Holy Spirit has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the Scripture says, "Then **the Lord rained upon Sodom and upon Gomorrah fire and brimstone from** the Lord out of heaven." Genesis 19:24 **For it here points out that the Son, who had also been talking with Abraham, had received power to judge the Sodomites for their wickedness.** ..." [Page 145] -
<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin]

"... [Page 22] 2. Nemo igitur alius, quemadmodum praedixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus et Dominus, qui et Moysi dixit: Ego sum, qui sum. Et sic dices filiis Israel: Qui est, misit me ad vos: et hujus Filius Jesus Christus Dominus noster, qui filios Dei facit credentes in nomen suum. Et iterum, loquente Filio ad Moysen: Descendi, inquit, [Page 22-23] eripere populum hunc. Ipse est enim qui descendit, et ascendit propter salutem hominum. ..." [Page 22-23] -

<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n32/mode/1up>

<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n33/mode/1up>

[English]

"... [Page 145] 2. Wherefore, as I have already stated, no other is named as God, or is called Lord, except Him who is God and Lord of all, who also said to Moses, "**I AM THAT I AM**. And thus shalt thou say to the children of Israel: He who is, hath sent me unto you;" and **His Son Jesus Christ our Lord**, who makes those that believe in His name the sons of God. And again, when **the Son speaks to Moses**, He says, "**I am** come down to deliver this people." **For it is He who descended and ascended for the salvation of men. ...**" [Page 145] - <https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n145/mode/1up>
<http://www.newadvent.org/fathers/0103306.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies Latin: Book IV, Chapter XX [same as [English] Book IV, Chapter X]:

"... [Page 172] Si enim crederetis Moysi, crederetis et mihi: de me enim ille scripsit; scilicet quod inseminatus est ubique in Scripturis ejus Filius Dei; aliquando quidem cum Abraham loquens, cum eodem comesurus: aliquando cum Noe, dans ei mensuras: aliquando [Page 172-173] autem quaerens Adam: aliquando autem Sodomitis inducens judicium: et rursus cum videtur, et in viam dirigit Jacob: et de rubo loquitur cum Moyse. Et non est numerum dicere in quibus a Moyse ostenditur Filius Dei ..." [Pages 172-173] -
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n182/mode/1up>
<https://archive.org/stream/sanctiirenaeiep00harvgoog#page/n183/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies [English] Book IV, Chapter X [same as Latin: Book IV, Chapter XX]:

"... [page 213] 1. ... "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;" [saying this,] no doubt, because **the Son of God is implanted everywhere throughout his writings: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving to him the dimensions [of the ark]; at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with Moses from the bush.** And it would be **endless to recount [the occasions] upon which the Son of God is shown forth by Moses. ...**" [Page 213] - <https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint>

[%20Irenaeus%20Against%20Heresies%20Complete#page/n213/mode/1up](#)
<http://www.newadvent.org/fathers/0103410.htm>

[Latin] Irenaeus, bishop of Lyons: Against Heresies, Book V, Chapter V, Section II

"... [Page 342] Hic est autem Filius Dei, quemadmodum Scriptura ait dixisse Nabuchodonozor regem: Nonne tres viros misimus in caminum? et ecce ego video quatuor deambulantes in medio ignis, et quartus similis est Filio Dei. ..." [Page 342] - <https://archive.org/stream/sanctiirenaeip00harvgoog#page/n342/mode/1up>

[English] Irenaeus, bishop of Lyons: Against Heresies. Book V, Chapter V, Section II

“... [Page 287] Now this is **the Son of God**, as the Scripture represents Nebuchadnezzar the king as having said, Did not we cast three men bound into the furnace? And, lo, I do see four walking in the midst of the fire, and **the fourth is like the Son of God**. ..." [Page 287] -
<https://archive.org/stream/SaintIrenaeusAgainstHeresiesComplete/Saint%20Irenaeus%20Against%20Heresies%20Complete#page/n287/mode/1up>
<http://www.newadvent.org/fathers/0103505.htm>

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεύς; c. 150 – c. 215), known as **Clement of Alexandria** to distinguish him from the earlier Clement of Rome, was a Christian theologian who taught at the Catechetical School of Alexandria.

[Greek] Clementis Alexandrini Opera, ex Recensione Gulielmi Dindorfii; Vol. I. Protrepticus. Paedagogus. Oronii, e typographo clarendoniano. 1869.

"... [Page 144] Τὸν κύριον αὐτὸν ὄνομάζει παιδίον, τοῦτο διὰ Ἡσαῖου θεοπίζον τὸ πνεῦμα "ἰδοὺ παιδίον ἐγεννήθη ἡμῖν, νίδος καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὥμου αὐτοῦ, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος." ..." [Page 144] - <https://archive.org/stream/clementisalexand01clem#page/144/mode/1up>

[English] Ante-Nicene Christian Library, A Collection of all the works of the fathers of the Christian Church, prior to the Council of Nicea, edited by the Rev. Alexander Roberts, D.D., author of 'Discussions on the Gospels,' etc.; and James Donaldson, LL.D., author of 'A critical history of Christian literature and doctrine, from the death of the Apostles to the Nicene Council,' and rector of the Royal High School, Edinburgh. The First Four Volumes: -- The Apostolic Fathers, in One Volume; Justin Martyr and Athenagoras, in One Volume; Tatian, Theophilus, and the Clementine Recognitions, in One Volume; and Clement of Alexandria, Volume First, are now ready.

The Writings Of Clement Of Alexandria, The Instructor, Book I, Chapter V; All Who Walk According To Truth Are Children of God.

"... [Page 130] The Spirit calls the **Lord Himself** a child, thus prophesying by Esaias: "Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; and **His name has been called the**

Angel of great Counsel." ... [Page 130] -

<https://archive.org/stream/writingsofclemen01clem#page/130/mode/1up>

<http://www.newadvent.org/fathers/02091.htm>

Justin Martyr, also known as Saint Justin (c. AD 100 – AD 165), was an early Christian apologist, and is regarded as the foremost interpreter of the theory of the Logos in the 2nd century.[2] He was martyred, alongside some of his students, and is considered a saint by the Roman Catholic Church,[3] the Anglican Church,[4] and the Eastern Orthodox Church.[5] – Wikipedia

Chapter LXIII.[63] - How God Appeared to Moses.

Justinus' des Philosphen und Martyrs Apologien von P. Joannes Maria Pfattisch O.S.B.
Zweite Auflage von P. Justus Schnurrer O.S.B. Oberstudiendirektor des Gymnasiums in
Ettal; Text. Munster i. W. Verlag der Aschendorffschen Verlagsbuchhandlung. 1933.

[Greek]

"... [Page 97; internally page 69] 62. καὶ τὸ λουτρὸν δὴ τοῦτο ἀκούσαντες οἱ δαίμονες διὰ τοῦ προφήτου κεκηρυγμένον ἐνήργησαν καὶ ῥαντίζειν ἔαυτοὺς τοὺς εἰς τὰ ιερά αὐτῶν ἐπιβαίνοντας καὶ προσιέναι αὐτοῖς μέλλοντας, λοιβᾶς καὶ κνίσας ἀποτελούντας· τέλεον δὲ καὶ λούεσθαι ἐπιόντας πρὶν ἐλθεῖν ἐπὶ τὰ ιερά, ἔνθα ἰδρυνται, ἐνεργοῦσι. καὶ γὰρ τὸ ὑπολύεσθαι ἐπιβαίνοντας τοῖς ιεροῖς καὶ τοῖς αὐτοῖς τοὺς θρησκεύοντας κελεύεσθαι ὑπὸ τῶν ιερατευόντων ἐκ τῶν συμβάντων Μωσεῖ τῷ εἰρημένῳ προφήτῃ μαθόντες οἱ δαίμονες ἐμιμήσαντο. κατ’ ἐκεῖνο γὰρ τοῦ καιροῦ, ὅτε Μωσῆς ἐκελεύσθη κατελθὼν εἰς Αἴγυπτον ἐξαγαγεῖν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν, ποιμαίνοντος αὐτοῦ ἐν τῇ Ἀρραβικῇ γῇ πρόβατα τοῦ πρὸς μητρὸς θείου, ἐν ἴδεα πυρὸς ἐκ βάτου προσωμίλησεν αὐτῷ ὁ ἡμέτερος Χρήστος καὶ εἶπεν· "Υπό- [Page 97-98; internally Page 69-70] λυσαι τὰ ὑποδήματά σου καὶ προσελθὼν ἀκουσον." ὁ δὲ ὑπολυσάμενος καὶ προσελθὼν ἀκήκοε κατελθεῖν εἰς Αἴγυπτον καὶ ἐξαγάγειν τὸν ἐκεῖ λαὸν τῶν Ἰσραηλιτῶν καὶ δύναμιν ἰσχυρὰν ἔλαβε παρὰ τοῦ λαλήσαντος αὐτῷ ἐν ἴδεα πυρὸς Χρίστοῦ καὶ κατελθὼν ἐξήγαγε τὸν λαὸν ποιήσας μεγάλα καὶ θαυμάσια, ἂ εἰ βούλεσθε μαθεῖν, ἐκ τῶν συγγραμμάτων ἐκείνου ἀκριβῶς μαθήσεσθε.

63. Ἰουδαῖοι δὲ πάντες καὶ νῦν διδάσκουσι τὸν ἀνωνόμαστον θεὸν λελαληκέναι τῷ Μωσεῖ. ὅθεν τὸ προφητικὸν πνεῦμα διὰ Ἡσαΐου τοῦ προμεμηνυμένου προφήτου ἐλέγχον αὐτούς, ώς προεγράψαμεν, εἶπεν· "Ἐγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαός με οὐ συνῆκε." καὶ Ἰησοῦς δὲ ὁ Χριστός ὅτι οὐκ ἔγνωσαν Ἰουδαῖοι τί πατήρ καὶ τί νιός, ὁμοίως ἐλέγχων αὐτούς καὶ αὐτὸς εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ νιός οὐδὲ τὸν νιὸν εἰ μὴ ὁ πατήρ καὶ οἵ ἀν ἀποκαλύψῃ ὁ νιός." ὁ λόγος δὲ τοῦ θεοῦ ἐστιν ὁ νιός αὐτοῦ, ώς προέφημεν. καὶ ἄγγελος δὲ καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται, μηνύσων, ὅσα ἀγγέλλεται, ώς καὶ αὐτὸς ὁ κύριος ἡμῶν εἶπεν· "Ο ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντός με." καὶ ἐκ τῶν τοῦ Μωσέως δὲ συγγραμμάτων φανερὸν τοῦτο γενήσεται. Λέλεκται δὲ ἐν αὐτοῖς οὕτως· "καὶ ἐλάλησε Μωσεῖ ἄγ- [Page 98-99; internally Page 70-71] γελος θεοῦ ἐν φλογί πυρὸς ἐκ τῆς βάτου καὶ εἶπεν· Ἐγώ εἰμι ὁ ὄν, θεός Ἀβραάμ, θεός Ἰσαάκ, θεός Ἰακώβ, ὁ θεός τῶν πατέρων σου. Κάτελθε εἰς Αἴγυπτον καὶ ἐξάγαγε τὸν λαόν μου." Τὰ δ'

έπόμενα ἐξ ἑκείνων βουλόμενοι μαθεῖν δύνασθε· οὐ γὰρ δυνατὸν ἐν τούτοις ἀναγράψαι πάντα. ἀλλ' εἰς ἀπόδειξιν γεγόνασιν οἴδε οἱ λόγοι, ὅτι νίδιος θεοῦ καὶ ἀπόστολος Ἰησοῦς ὁ Χριστός ἐστι, πρότερον λόγος ὃν καὶ ἐν ἰδέᾳ πυρὸς ποτὲ φανεῖς, ποτὲ δὲ καὶ ἐν εἰκόνι ἀσωμάτων· νῦν δὲ διὰ θελήματος θεοῦ ὑπὲρ τοῦ ἀνθρωπείου γένους ἄνθρωπος γενόμενος ὑπέμεινε καὶ παθεῖν, ὅσα αὐτὸν ἐνήργησαν οἱ δαίμονες διατεθῆναι ὑπὸ τῶν ἀνοήτων Ιουδαίων. Οἵτινες ἔχοντες ὥρητῶς εἰρημένων ἐν τοῖς Μωσέως συντάγμασι· "καὶ ἐλάλησεν ἄγγελος τοῦ θεοῦ τῷ Μωσῇ ἐν πυρὶ φλογὸς ἐν βάτῳ καὶ εἶπεν· Ἐγώ εἰμι ὁ ὄν, ὁ θεὸς Αβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεός Ἰακὼβ," τὸν τῶν ὅλων πατέρα καὶ δημιουργὸν τὸν ταῦτα εἰπόντα λέγουσιν εἶναι. ὅθεν καὶ τὸ προφητικὸν πνεῦμα ἐλέγχον αὐτοὺς εἶπεν. "Ισραὴλ δέ με οὐκ ἔγνω καὶ ὁ λαός με οὐ συνῆχε." καὶ πάλιν ὁ Ἰησοῦς, ὡς ἐδηλώσαμεν, παρ' αὐτοῖς ὃν εἶπεν· "Οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ νίδιος οὐδὲ τὸν νίδιον εἰ μὴ ὁ πατὴρ καὶ οὗτος ἀν ὁ νίδιος ἀποκαλύψῃ." Ιουδαῖοι οὖν ἡγησάμενοι ἀεὶ τὸν πατέρα τῶν ὅλων λελαληκέναι τῷ Μωσῇ, τοῦ λαλήσαντος αὐτῷ ὅντος νίδιον τοῦ θεοῦ, ὃς καὶ ἄγγελος καὶ ἀπόστολος κέκληται, δικαίως ἐλέγχονται καὶ διὰ τοῦ προφητικοῦ πνεύματος καὶ δι [Page 99-100; internally Page 71-72] αὐτοῦ τοῦ Χριστοῦ, ὡς οὔτε τὸν πατέρα οὔτε τὸν νίδιον ἔγνωσαν. Οἱ γὰρ τὸν νίδιον πατέρα φάσκοντες εἶναι ἐλέγχονται μήτε τὸν πατέρα ἐπιστάμενοι, μηθ' ὅτι ἐστὶν νίδιος τῷ πατρί τῶν ὅλων γινώσκοντες· ὃς λόγος καὶ πρωτότοκος ὃν τοῦ θεοῦ καὶ θεός ὑπάρχει. καὶ πρότερον διὰ τῆς τοῦ πυρός μορφῆς καὶ εἰκόνος ἀσωμάτου τῷ Μωσῇ καὶ τοῖς ἑτέροις προφήταις ἐφάνη· ..." [Pages 97-100; internally Pages 69-72] -

<https://archive.org/stream/MN41580uc...e/n97/mode/1up>

https://archive.org/stream/MN41580ucmf_1#page/n98/mode/1up

https://archive.org/stream/MN41580ucmf_1#page/n99/mode/1up

https://archive.org/stream/MN41580ucmf_1#page/n100/mode/1up

The First Apology of Justin Martyr addressed to the Emperor Antoninus Pius, prefaced by some account of the writings and opinions of Justin Martyr, by John Kaye, formerly Lord Bishop of Lincoln. Edinburgh, John Grant. 1912.

[English]

"... [Page 50; Introduction by John Kaye] With reference to the part borne by him in conducting the gospel economy, **He is styled, as we have already seen, the Minister, 1 and the Angel or Messenger of God. 2 ...**

... [Page 50, notation 2, by John Kaye] 2 καὶ ἄγγελος καλεῖται καὶ ἀπόστολος· αὐτὸς γὰρ ἀπαγγέλλει ὅσα δεῖ γνωσθῆναι, καὶ ἀποστέλλεται μηνύσων ὅσα ἀγγέλλεται. Apol. I. p. 95D (79). See p. 60 A (15). Dial. pp. 275 C, 276 D, 283 C, D. **μεγάλης βουλῆς ἄγγελον**, pp. 301 C, 321 A, 355 B, 356 C. In p. 251 B, we find an enumeration of the names given to Christ in Scripture. Βασιλεὺς, ἱερεὺς, θεὸς, κύριος, ἄγγελος, ἄνθρωπος, ἀρχίστρατηγος, λίθος, παιδίον. See also pp. 313 C, 327 C, 355 B. αἰώνιος ἡμῖν νόμος καὶ τελευταῖος ὁ χριστὸς ἐδόθη, pp. 228 B, 242 A, 261 C,

271 C, 346 C. ..." [Page 50, notation 2, by John Kaye] -

<https://archive.org/stream/firstapologyofju00justuoft#page/n61/mode/1up>

"... [Page 77] LXXXI ... [Page 77-78] ... And whereas their adorers are

commanded by priests to put off their shoes before they presume to enter the temples [Page 78-79] to worship these demons, 1 this is evidently done to mimic what they found commanded the prophet Moses; for while Moses was feeding the sheep of his father-in-law in Arabia, he was commanded to go down into Egypt, and to bring out the people of Israel; and our **Christ talked with him out of the bush in the appearance of fire**, and said, "Put off thy shoes, and come and hear" (Ex. III. 5). And accordingly he put off his shoes, and went and heard that he was to go down into Egypt, and conduct the Israelites from thence; and being appointed with prodigious power **by Christ Who conversed with him out of the bush of fire**, he went and brought the people out, doing great and astonishing actions; the particulars of which, if you have a mind to it, you may see in his own writings.

LXXXII. But all the modern Jews teach that it was the unnameable God who thus conversed with Moses, upon which account the prophetic Spirit, by the mouth of the prophet Isaiah, reprobates them in these words already quoted, "The ox knoweth the owner, and the ass his master's crib; but Israel doth not know me, My people hath not understood me" (Isa. I. 3). And because the Jews were ignorant what the Father and the Son were, **Jesus Christ Himself thus corrects them**, "No man knoweth the Father but the Son, nor the Son, but them to whom the Son will reveal Him" (Matt. XI. 27). But as I have said, **the Logos of God is His Son, and is also called Angel and Apostle; for He Himself did deliver; [Page 79-80] as an angel or messenger, 1 what the world was to know, and acted as an apostle, as one sent to interpret the divine will, as our Lord Himself has testified**, "He that heareth me, heareth Him that sent me" (Matt. X. 40). The same is also evident from the Mosaic writings, where we have these words, "And **the angel of God spake unto Moses in a flame of fire out of the midst of a bush**, and said, **I Am that I Am, the God of Abraham, the God of Isaac, and the God of Jacob, the God of your fathers**; go down into Egypt, and bring up My people from thence" (Ex. III. 2, 14, 15). If you are desirous of knowing what follows, I must refer you to the Scriptures themselves, for it is not possible to transcribe all into a discourse of this nature.

LXXXIII. But these words were spoken to demonstrate **the Son of God and Apostle to be our Jesus Christ, who is the pre-existing Logos; Who appeared sometimes in the form of fire, sometimes in the likeness of angels**, and in these last days was made man by the will of God for the salvation of mankind, and was contented to suffer what the devils could inflict upon him by the infatuated Jews; who, notwithstanding they have these express words in the writings of Moses, "And **the angel of the Lord spake with Moses in a flame of fire out of the bush**, and said, **I Am that I Am, the Self-existent, the God of Abraham, the God of Isaac, and the God of Jacob**;" notwithstanding this, I say, they affirm these words to be spoken by God the Father and Maker of all things. For which oversight the prophetic Spirit thus charges them, "Israel hath not known me, My people have not understood me;" and as I have said, Jesus taxed them again for the same thing while He was amongst them, "No man hath known the [Page 80-81]

[Page 80 notation 1, by John Kaye] 1 **Christ is called the Angel (Exod. III.**

2), but nowhere the Apostle (as Dr. Grabe observes), but in the Epistle to the Hebrews, III. I, from whence he justly concludes that this Epistle was known to, and approved by, Justin Martyr. [end Page 80 notation 1, by John Kaye]]

[Page 81] Father but the Son, nor the Son, but them to Whom the Son will reveal Him." The Jews therefore, for maintaining that it was the Father of the universe Who had the conference with Moses, when **it was the very Son of God Who had it, and Who is styled both Angel and Apostle**, are justly accused by the prophetic Spirit, and Christ Himself, for knowing neither the Father nor the Son; for they who affirm the Son to be the Father are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a **Son, Who being the Logos** and First-begotten of God is God. 1 And **He it is Who heretofore appeared to Moses and the rest of the prophets, sometimes in fire and sometimes in the form of angels ...**" [Pages 77-81] - <https://archive.org/stream/firstapologyofju00justuoft#page/77/mode/1up>

<https://archive.org/stream/firstapologyofju00justuoft#page/78/mode/1up>

<https://archive.org/stream/firstapologyofju00justuoft#page/79/mode/1up>

<https://archive.org/stream/firstapologyofju00justuoft#page/80/mode/1up>

<https://archive.org/stream/firstapologyofju00justuoft#page/81/mode/1up>

<http://www.ccel.org/cCEL/schaff/anf01.toc.html>

Justin Martyr, Dialogue with Trypho:

S. Justini, Philosophi et Martyris cum Tryphone Judaeo Dialogus. Pars Altera, colloquium Secundi Diei Continens. edited, with a corrected text and English Introduction and Notes, by the Rev. W. Trollope, M.A. Pembroke College, Cambridge. Cambridge: printed by and for J. Hall, opposite the Pitt Press; and G. Bell, 186, Fleet Street, London. 1847.

[Greek]

"... CXIII. [Page 99; internally Page 88] ... Ὄτι γάρ Ἰησοῦς ἦν ὁ Μωσεῖ καὶ τῷ Ἀβραὰμ καὶ τοῖς ἄλλοις ἀπλῶς πατριάρχαις φανεῖς καὶ ὄμιλήσας, τῷ τοῦ πατρὸς θελήματι ὑπηρετῶν, ἀπέδειξα· ὅς ..." [Page 99; internally Page 88] - <https://archive.org/stream/sjustiniphilosop00justuoft#page/n99/mode/1up>

[English] Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. II. Justin Martyr And Athenagoras. Edinburgh: T. And T. Clark, 38, George Street. 1847.

" ... [Page 240] Chap. CXIII. -- **Joshua was a figure of Christ.** ... [Page 241]
For **I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father ...**" [Pages 240-241] -
<http://books.google.com/books?id=mYBPAAAAYAJ&printsec=frontcover#v=onepage&q&f=false>
<http://www.newadvent.org/fathers/01284.htm>

Furthermore, **Justin Martyr in Dialogue with Trypho, Chapter 56** also proves that one of

the three Heavenly beings that came down to speak with Abraham & Sarah, is both “**Lord**”, “**God**” and “**who is also called an Angel**” [being the Son, the messenger of the Father],

“... one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world ...” and also says,

“... He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrha the [judgments] which the Scripture describes in these terms: ‘The Lord rained down upon Sodom and Gomorrha sulphur and fire from the Lord out of heaven.’” in Chapter 56 -
<http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 58,

“... It is again written by Moses, my brethren, that He who is called God and appeared to the patriarchs is called both Angel and Lord, in order that from this you may understand Him to be minister to the Father of all things ...” in Chapter 58 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 59,

“Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses. ...” in Chapter 59 -
<http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 61,

“... now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will ...” in Chapter 61 - <http://www.newadvent.org/fathers/01285.htm>

Again Justin Martyr says in Chapter 126,

“Chapter 126. The various names of Christ according to both natures. It is shown that He is God, and appeared to the patriarchs.

But if you knew, Trypho, who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel,

and a Child by Isaiah, and Christ and God to be worshipped by David, and **Christ** and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. **For Moses says somewhere in Exodus the following: 'The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God;** and my name I revealed not to them, and I established my covenant with them.' And thus again he says, '**A man wrestled with Jacob,**' and asserts it was **God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.'** And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And **Moses says that God appeared also to Abraham near the oak in Mamre,** when he was sitting at the door of his tent at mid-day. Then he goes on to say: '**And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.**' Genesis 18:2 After a little, one of them promises a son to Abraham: '**Wherfore did Sarah laugh, saying, Shall I of a surety bear a child, and I am old? Is anything impossible with God?** At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.' Again he speaks of them thus: '**And the men rose up from thence, and looked toward Sodom.**' Genesis 18:16 Then to Abraham He who was and is again speaks: '**I will not hide from Abraham, my servant, what I intend to do.**' Genesis 18:17

And what follows **in the writings of Moses** I quoted and explained:

From which **I have demonstrated that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will.**

Then I went on to say what I had not said before:

And so, when the people desired to eat flesh, and Moses had lost faith in **Him, who also there is called the Angel**, and who promised that God would give them to satiety, **He who is both God and the Angel, sent by the Father, is described as saying and doing these things.** For thus the Scripture says: 'And the Lord said to Moses, Will the Lord's hand not be sufficient? You shall know now whether my word shall conceal you or not.' Numbers 11:23 And again, in other words, it thus says: 'But the Lord spoke unto me, You shall not go over this Jordan: the Lord your God, who goes before your face, He shall cut off the nations.'..." - **in Chapter 126 - <http://www.newadvent.org/fathers/01289.htm>**

Again Justin Martyr says in Chapter 127,

“... **Christ**, but [saw] Him who was according to His will His Son, being God, **and the Angel because He ministered to His will**; whom also it pleased Him to be born man by the Virgin; who also was fire **when He conversed with Moses from the bush.** ...” in Chapter 127 - <http://www.newadvent.org/fathers/01289.htm>

Again Justin Martyr says in Chapter 129,

“... And that **Christ being Lord**, and God the Son of God, and appearing formerly in power as Man, **and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom**, has been demonstrated fully by what has been said. ... **sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men)** ... And that this power which the prophetic word calls God, as has been also amply demonstrated, **and Angel** ...” in Chapter 129 - <http://www.newadvent.org/fathers/01289.htm>

Eusebius (AD 260/265 – AD 339/340); also called **Eusebius of Caesarea** and **Eusebius Pamphili**, was a Roman historian, of Greek descent, exegete and Christian polemicist. He became the Bishop of Early centers of Caesarea about the year 314 A.D - Wikipedia

Eusebius Pamphili, Bishop of Caesarea in Palestine, Hist. Eccles., I, ii, 7
Chapter 2. Summary view of the pre-existence and divinity of our Saviour and Lord Jesus Christ.

“... [Page 49; internally Page 15] Chapter II. Summary view of the pre-existence and Divinity of **our Lord and Saviour Jesus Christ ... the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council**, the agent to execute the Father's secret will, the maker of all things with the Father ... the Lord and God and King of all created things ...
[Page 49; internally Page 15] -
<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n49/mode/1up>

“... [Page 50; internally Page 16] **The Lord God, therefore, appeared as a common man to Abraham, whilst sitting at the oak of Mamre.** And he, immediately falling down, although he plainly saw a man with his eyes, nevertheless **worshipped him as God, and entreated him as Lord**. He confesses, too, that he is **not ignorant who he is** in the words, “**Lord, the judge of all the earth, wilt not thou judge righteously?**” ...” [Page 50; internally Page 16] -
<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n50/mode/1up>

“... [Page 51; internally Page 17] **Of Him, Moses obviously speaks as the second after the Father**, when he says, “**The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord.**” **Him also again appearing to Jacob in the form of man, the sacred Scriptures call by the name of God, saying to Jacob**, “Thy name shall no longer be called Jacob, but Israel shall be

thy name, because thou hast prevailed with God." **Whence also Jacob called the name of that place the vision of God, saying, "I have seen God face to face, and my soul has lived."** To suppose these divine appearances the forms of subordinate angels and servants of God, is inadmissible; since, as often as any of these appeared to men, **the Scriptures do not conceal the fact in the name, expressly saying that they were called not God nor Lord, but angels, as would be easy to prove by a thousand references.** Joshua also, the successor of Moses, calls him as the ruler of celestial angels and archangels, of supernal powers, and as the power and wisdom of God, intrusted with the second rank of sovereignty and rule over all, "**the captain of the Lord's host,**" although **he saw him only in the form and shape of man.** For thus it is written: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes, and **looked, and behold there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries.** And he said, Nay but as captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and said unto him, **What saith my Lord unto his servant? And the captain of the Lord's host, said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy.**" Josh. V.

Here then you will perceive from the words themselves, that **this is no other than the one that also communicated with Moses.**" [Page 51; internally Page 17] -

<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n51/mode/1up>

"... [Page 52; internally Page 18] Since the Scriptures in the same words, and in reference to the same one says, "When **the Lord saw that he drew near to see, the Lord called to him from the midst of the bush, saying, Moses, Moses.** And he answered, Here am I. But he said, Draw not nearer, loose thy shoes from off thy feet, for the place on which thou standest is holy ground. And he said to him, **I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.**" ..." [Page 52; internally Page 18] -
<https://archive.org/stream/ecclesiasticalh02boylgoog#page/n52/mode/1up>
<http://www.newadvent.org/fathers/250101.htm>

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160 – c. AD 225 AD),[1] was a prolific early Christian author from Carthage in the Roman province of Africa.[2] He is the first Christian author to produce an extensive corpus of Latin Christian literature. - Wikipedia

TERTULLIAN, AN ANSWER TO THE JEWS, (Adversus Iudeos)

TRANSLATED BY THE REV. S. THELWALL.

CHAP. IX. -- OF THE PROPHECIES OF THE BIRTH AND ACHIEVEMENTS OF CHRIST

"... For **He who ever spake to Moses was the Son of God Himself;** who, too, **was always seen.**¹⁶⁹ ... the Spirit, ... calls the forerunner of Christ, John, a

future "angel," through the prophet: "Behold, I send mine angel before Thy" - that is, Christ's - "face, who shall prepare Thy way before Thee."¹⁷³

169 Comp. Num. xii. 5-8. ...

173 Mal. iii. 1: comp. Matt. xi. 10; Mark i. 2; Luke vii. 27." -
<http://www.newadvent.org/fathers/0308.html>

Roman Catholic New American Bible with Footnotes [along with Douay Rheims]:

New American Bible for Catholics, footnotes:

The New American Bible - Revised Edition, 2011: Translated from the Original Languages with critical Use of All the Ancient Sources Including the Revised Psalms and the Revised new Testament, 2011, By Oxford University Press, Inc.

The New American Bible: **NIHIL OBSTAT:** Stephen J. Hartdegen, O.F.M., S.S.L.; Christian P. Croke, O. Carm., S.T.D.; **IMPRIMATUR:** [Cross] Patrick Cardinal O'Boyle, D.D. Archbishop of Washington July 27, 1970; The Revised New Testament: **NIHIL OBSTAT:** Stephen J. Hartdegen, O.F.M., S.S.L. Censor Deputatus; **IMPRIMATUR:** [Cross] James Cardinal Hickey, S.T.D., J.C.D. Archbishop of Washington August 27, 1986

Standard Print:

<http://books.google.com/books?id=r1-taawNEEYC&printsec=frontcover#v=onepage&q&f=false>

Large Print:

http://books.google.com/books?id=ydPhM5n2_dgC&printsec=frontcover#v=onepage&q&f=false

Genesis 16:7:

"... [Standard Print Page 48; Large Print Page 72] * [16:7] **The LORD's angel: a manifestation of God in human form;** in v. 13 the messenger is identified with God. See note on Ex 3:2." [Standard Print Page 48; Large Print Page 72] - <http://www.usccb.org/bible/genesis/16#01016007-1>

Genesis 18:10:

"... [Standard Print Page 49; Large Print Page 73] * [18:10] **One of them: i.e., the Lord.**" [Standard Print Page 49; Large Print Page 73] -
<http://www.usccb.org/bible/genesis/18#01018010-1>

Exodus 3:2:

"... [Standard Print Page 92; Large Print Page 136] * [3:2] **The angel of the LORD: Hebrew mal'ak or “messenger” is regularly translated angelos by the Septuagint, from which the English word “angel” is derived, but the Hebrew term lacks connotations now popularly associated with “angel”**

(such as wings). Although angels frequently assume human form (cf. Gn 18–19), the term is also used to indicate the visual form under which God occasionally appeared and spoke to people, referred to indifferently in some Old Testament texts either as God's "angel," mal'ak, or as God. Cf. Gn 16:7, 13; Ex 14:19, 24–25; Nm 22:22–35; Jgs 6:11–18. ..." [Standard Print Page 92; Large Print Page 136] - <http://www.usccb.org/bible/ex/3:2#02003002-1>

Joshua 5:14:

"... [Standard Print Page 227; Large Print Page 335] * [5:14] **Commander: the leader of the heavenly army of the Lord of hosts is either the Lord** or an angelic warrior; if the latter, he is a messenger who speaks in the person of the one who sent him. I have come: the solemn **language of theophany**; cf., e.g., Ps 50:3; 96:13. ..." [Standard Print Page 227; Large Print Page 335] - <http://www.usccb.org/bible/joshua/5#06005014-1>

It is interesting that the Douay Rheims [Jesuit] Roman Catholic Bible, with Challoner's notation says that this "**Commander**" in Joshua 5:14 is named "**Michael**", and in Daniel 10:21, states that the "**guardian general**" of the Church is "**Michael**", and yet also recognizes that "**the leader of the heavenly army of the Lord of hosts**" can indeed be "**the Lord**", why then cannot "**the Lord**" be symbolized by the designation "**Michael**", which according to notation of Revelation 12:7 in the NAB means "**Who can compare with God?**", for is not Jesus Christ, God, the Son, the Chief Leader of all Angels or Highest Messenger of the Father, yea the Arch-Angel, yea the Apostle [Hebrews 3:1] of the Father Himself?:

Joshua 5:14 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [14] **Prince of the host of the Lord: St. Michael**, who is called prince of the people of Israel, Dan. 10. 21. ..." - <http://www.drbo.org/x/d?b=drb&bk=6&ch=5&l=14#x>

Daniel 10:21 [Douay Rheims [Jesuit] Roman Catholic Bible with Challoner notation]:

"... [21] **Michael your prince: The guardian general of the church of God.** ..." - <http://www.drbo.org/x/d?b=drb&bk=32&ch=10&l=21#x>

Revelation 12:7:

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7–12] **Michael**, mentioned only here in Revelation, wins a **victory over the dragon**. **A hymn of praise follows.** ..." [Standard Print Page 2128; Large Print Page

2128] - <http://www.usccb.org/bible/revelation/12#74012007-1>

"... [Standard Print Page 2128; Large Print Page 2128] * [12:7] **Michael: the archangel, guardian and champion of Israel; cf. Dn 10:13, 21; 12:1; Jude 9. In Hebrew, the name Michael means “Who can compare with God?”; cf. Rev 13:4. ...” [Standard Print Page 2128; Large Print Page 2128] - <http://www.usccb.org/bible/rev/12:7#74012007-2>**

Hebrews 3:1:

"... [Standard Print Page 2051; Large Print Page 2051] **the apostle**, a **designation for Jesus** used only here in the New Testament (cf. Jn 13:16; 17:3), **meaning one sent as God’s final word to us (Heb 1:2)** ..." [Standard Print Page 2051; Large Print Page 2051] - <http://www.usccb.org/bible/hebrews/3#66003001-1>

Judges 6:22:

"... [Standard Print Page 369; Large Print Page 369] * [6:22] Ancient Israel thought that **seeing God** face to face meant mortal danger, **as Ex 33:20 indicates and as Gideon’s reaction here shows. Compare the reaction of Samson’s parents (13:22–23) when they realize they have been conversing with the Lord.** ..." [Standard Print Page 369; Large Print Page 369] - <http://www.usccb.org/bible/jgs/6:22#07006022-1>

Judges 13:

"... [Standard Print Page 370; Large Print Page 370] * [13:22] We will certainly die: **seeing God face to face was believed to be fatal, as explained in note on 6:22, where Gideon’s reaction is similar to that of Manoah here.** ..." [Standard Print Page 370; Large Print Page 370] - <http://www.usccb.org/bible/judges/13#07013017-1>

Malachi 3:1:

"... [Standard Print Page 1070; Large Print Page 1587] * [3:1] **My messenger**...before me: Mt 11:10 applies these words to John the Baptist; Mt 11:14 further identifies John as Elijah (see Mal 3:23). Some take God’s messenger in v. 1a to be a person distinct from **“the lord” and “the messenger of the covenant” in v. 1b** ... Some consider **“the lord” and “the messenger of the covenant” to be divine** ..." [Standard Print Page 1070; Large Print Page 1587] - <http://www.usccb.org/bible/malachi/3#47003001-1>

Charles Buck (AD 1771 – AD 11 Aug 1815) was an English Independent minister.

A Theological Dictionary, containing Definitions of all religious terms; a comprehensive view of every article in the system of Divinity, an impartial account of all the principle

denominations which have subsisted in the religious world from the birth of Christ to the present day; together with an accurate statement of the most remarkable transactions and events recorded in Ecclesiastical history. By the Rev. Charles Buck. 1830. -

<http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false>

"... [Page 17] **ANGEL**, a spiritual intelligent substance, the first in rank and dignity among created beings. **The word angel (ἄγγελος) is Greek, and signifies a messenger. The Hebrew word נֶשֶׁת signifies the same.** Angels, therefore, in the proper signification of the word, **do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures.** Hence the word is used differently in various parts of the Scripture, and signifies, 1. Human messengers, or agents of others. 2. Sam. II. 5. "David sent messengers (Heb. angels) to Jabesh Gilead." Prov. XIII. 17. Mark I. 2. James II. 25. - 2. Officers of the churches, whether prophets or ordinary ministers, Hag. I .13. Rev. I. 20 - 3. **Jesus Christ, Mal. III. 1. Is. LXIII. 9. ..."** [Page 17] - [A](#)

<http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false>

"... [Page 23] **ARCHANGEL**, ... others, **not without reason, reckon it a title only applicable to our Saviour. Compare Jude IX. with Dan. XII . 1. 1 Thess. IV. 16. ..."** [Page 23] - <http://books.google.com/books?id=OLOsngr2pNkC&printsec=frontcover#v=onepage&q&f=false>

John Butterworth, minister (born AD 1727- died AD 1803)

A New Concordance to the Holy Scriptures. Being the Most Comprehensive and Concise of any before published. in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the sacred Writings. By the Rev. John Butterworth, minister of the Gospel. A New Edition with Considerable improvements, by Adam Clarke, LL.D. London. 1812

"... [Page 34] **ANGEL**, s. **A messenger, or one sent of God**; and is applied, [1] To those noble, intellectual and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence, Heb. 1. 7, 14. Psal. 104. 4. [2] **To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to men, Zech. 1. 12. Mal. 3. 1. Rev. 10. 1. ..."** [Page 34] - <http://archive.org/stream/newconcordanceto00butt#page/n34/mode/1up>

"... [Page 40] **ARACHANGEL**, s. **A prince of angels, or the chief angel. 1. Thess. 4. 16. Jude 9. ..."** [Page 40] - <http://archive.org/stream/newconcordanceto00butt#page/n40/mode/1up>

"... [Page 401] **MESSENGER**, s. is applied, [1] **To Jesus Christ, who published the tidings of salvation, Mal. 3. 1. ..."** [Page 401] - <http://archive.org/stream/newconcordanceto00butt#page/n401/mode/1up>

"... [Page 402] **MICHAEL, Who is like God? One of the names of Christ Jesus, Dan.: 10. 21. Jude 9. Rev. 12. 7. ...**" [Page 402] -
<http://archive.org/stream/newconcordanceto00butt#page/n402/mode/1up>

Alexander Cruden (AD May 31, 1699 – AD November 1, 1770); Latin, Greek and Biblical scholar

Cruden's Complete Concordance to The Old and New Testaments, By Alexander Cruden, M.A.; Morgan and Scott's Popular Edition of Cruden's Concordance; 1888.

"... [Page 12] **ANGEL** Signifies, **A messenger, or bringer of tidings**, and is applied [1] To those intellectual ... beings., whom God makes use of as his ministers to execute the orders of providence, Rev. 22. 8. [2] **To Christ, who is the Mediator and Head of the church, Zech. 1. 12. Rev. 10. 1. ...**" [Page 12] -
<https://archive.org/stream/crudenscompletec00crud#page/12/mode/1up>

"... [Page 383] **MESSENGER** Signifies, **One who carries message between party and party, Gen. 32. 3. | 50. 16. It is applied [1] To Christ Jesus, called the Messenger of the Covenant, Mal. 3. 1.** Who, though he be one with the Father, yet humbled himself for our sakes, to be **as a messenger from his Father**, to declare his will to us, **to confirm the covenant** of grace by his death, to reveal this salvation, with the promise of the Holy Spirit to work true faith and repentance in our hearts. ..." [Page 383] -
<https://archive.org/stream/crudenscompletec00crud#page/383/mode/1up>

Thomas Taylor (AD 15 May 1758 – AD 1 November 1835) was an English translator and Neoplatonist, the first to translate into English the complete works of Aristotle and of Plato, as well as the Orphic fragments.

A Concordance to the Holy Scriptures of The Old and New Testament: Also, The different Significations of many important Words, by which their Meaning is opened; and often seeming Contradictions reconciled. Likewise, a short Account of several Jewish Customs and Ceremonies, by which many Parts of Scripture are illustrated. To which is added, An Explication of the most material Names, especially of Persons, in the Old and New Testament; as also the Titles and Appellations given to Christ and his Church. By Thomas Taylor. The Third Edition. Printed For J. Mawman, (Successor to Mr. Dilly) in the Poultry, London: And by and for T. Wilson and R. Spence, in High-Ousegate, York. Anno 1801. -
<http://books.google.com/books?id=gd5UAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 22] **ANGEL** Signifies **A messenger or bringer of tidings, and is applied ... [2] To Christ**, who is the mediator and head of the church, Zech. 1. 12. Rev. 10. 1. ..." [Page 22]

"... [Page 24] **APOSTLE** signifies, **A messenger sent upon any special errand, Rom. 16. 7. 2 Cor. 8. 23. It is applied [1] To Christ Jesus ...**" [Page 24]

"... [Page 61] **CAPTAIN** is a name applied ... [Page 61-62] ...**To Christ Jesus**

who is called the captain of salvation, Heb. 2. 10. ..." [Pages 61-62]

"... [Page 220] MESSENGER signifies, One who carries messages between party and party, Gen. 32. 3.; 50. 16. It is applied [1] To Christ Jesus, Mal. 3. 1. ..." [Page 220]

"... [Page 265] PRINCE. This name is given, [1] To God, who is the supreme ruler and governor, Dan. 8. 11. [2] To Christ, who is called the Prince of Peace. Isa. 9. 6. ... He is called the prince of Life, Acts 3. 15. He is also called, the prince of the kings of the earth, Rev. 1. 5. He, as king, rules over all, even his greatest and most powerful enemies. [3] To the devil, John 12. 31. Mat. 4. 9. ..." [Page 265]

"... [Page 405] Titles given to Jesus Christ. ...
Angel, Isa. 63.9. Mal. 3. 1. ...
Apostle, Heb. 3. 1. ...
Captain, Josh. 5. 14. Heb. 2. 10. ... [Page 405-406] ...
Messenger, Mal. 2. 7.; 3. 1. ...
Michael, Dan. 12. 1. Rev. 12. 7. ...
Prince, Acts 3. 15.; 5. 31. ..." [Pages 405-406]

Patrick Fairbairn (AD 28 January 1805 – AD 6 August 1874) was a Scottish minister and theologian.

Ezekiel, and the Book of his Prophecy: An Exposition. by Patrick Fairbairn, D.D., Professor of Theology in the Free Church College, Aberdeen, Author of "Typology of Scripture," etc. Second Edition. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co. Dublin: John Robertson, and Hodges and Smith. 1855.

"... [Page 95] Their approach was from the north, where also the different forms of idolatry had been seen by the prophet, and they stood beside the brazen altar, waiting to receive the command of Jehovah. It was there, as we said before, that the people's guilt lay unpardonable; and, according to the principle, "where the carcase is, there will the eagles be gathered together," from the same quarter must proceed the work of judgment. "While those ministers of Divine justice," says Hengstenberg excellently, 1 "tread beside the brazen altar, the glory of the Lord moves toward them out of the holy of holies, and appears to them at the threshold of the temple. It imparts to him who is clothed in linen the commission to preserve the pious, to the others to destroy the ungodly without mercy. Now, who is the one clothed in linen? No other than the angel of the Lord. This appears from Dan. X. 5, XII. 6, 7, where Michael, but another name for the angel of the Lord, is designated in the same way -- a remarkable agreement in two contemporary prophets. It is also evident from the subject itself. The clothing is that of the earthly high-priest; but the heavenly high-priest and intercessor is the angel of the Lord (Zech. I. 12). He who was clothed in linen is not, however, to be regarded as solely engaged in the work of delivering the pious, not as standing in contrast with the six ministers of righteousness. These are rather to be considered as subordinate to him, as accomplishing the work of destruction only by his

command, and **under his authority**. The punish- [Page 95-96]

[Page 95, notation] 1 Christology, on Amos IX. 1. [Page 95, notation]

[Page 96] ment proceeds from him no less than the prosperity. This appears even from general grounds. Both have the same root, the same object--the prosperity of the kingdom of God. ... **the judgment on this occasion belongs to the angel of the Lord. For all inferior angels are subordinate to him, the prince of the heavenly host, so that all they do is done by his command.** ... **The fire is an image of the Divine anger. The angel of the Lord is here, therefore, expressly designated as the one who executes the judgments of the Divine justice.--The importance of the transaction extends beyond the explanation of the passage before us. We have here the Old Testament foundation of the doctrine of the New, that all judgment has been committed to the Son;** and a remarkable example of the harmony of the two Testaments, which in recent times has been but too much overlooked. (Comp. Matt. XIII. 41, XXV. 31.) ..." [Pages 95-96] -

<https://archive.org/stream/ezekielbookofhis00fairrich#page/95/mode/1up>

<https://archive.org/stream/ezekielbookofhis00fairrich#page/96/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume I.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 87] **ANGELS** [in Greek ἄγγελος, and in Hebrew מלאך, melakim]. Both he Greek and Hebrew terms originally import any kind of persons or agencies sent forth -- **messengers**; and they are occasionally employed **in Scripture in this original sense**, though usually, in such cases, the rendering in our English version is no angels, but messengers. (For ex. Job I. 14, 1 Sa. XI. 3.; Lu. IX. 52.) There are other passages, however, in which the rendering angels is sometimes preserved, but in which the reference still is to beings or agencies of an earthly kind, not to those possessed of angelic natures. ... **Of the same description are those passages in which the term is applied to prophets, as persons commissioned by God to deliver messages in his name**; thus Haggai is called the Lord's angel, ch. I. 13. (messenger in English version), as is Messiah's forerunner in Mal. III. 1; and the epithet is even applied to Israel generally, with reference more especially to his prophetic calling, as appointed by God to be the light and benefactor of the world, Isa. XIII. 19. So, again, and with reference merely to another aspect of the delegated trust committed to the covenant-people, **there are passages in which the priesthood has the term applied to it**; as at Mal. II. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (English version, messenger) of the Lord of hosts." ... [Page 87-88]

... [Page 88] 3. Finally, **there is the angel, by way of eminence** -- one who, from the epithets applied to him, and the acts ascribed to him, appears to be

infinitely raised above all besides who bear the name of angel -- designated sometimes "the angel of the Lord's presence," "the angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel," Is. LXIII. 9; Ex. XXIII. 21; Mal. III. 1; Jude 9, &c., and represented as offering up the prayers of God's people, discomfiting their enemies, and symbolically taking possession of the whole world as his proper heritage, Re. VIII. 3; XII. 7; X. 2. It is **uniformly but one being to whom such peculiar acts and designations are ascribed**; they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine properties, and performances strictly mediatorial and redemptive, **they can be understood of none but the Lord Jesus Christ.** Precisely as he was called "the apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar **he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men** -- "He whom the Father sent" to reveal to them his counsel, and for ever establish the covenant of their peace.

... the term **archangel** ... being used only **as the designation of a single personage -- whom we take to be the Messiah** ... " [Pages 87-88] -
<https://archive.org/stream/theimperialbible01unknuoft#page/87/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/88/mode/1up>

"... [Page 106] **APOSTLE** [Gr. ἀπόστολος], one sent forth with any special message or commission. ... [Page 106,108]

... [Page 108] The term **APOSTLE** is once, though only once, in Scripture applied to our Lord; in He. III. 1 he is called the "apostle and high-priest of our profession." It merely turns into a personal designation the idea of his being the One emphatically sent by the Father to reveal his mind and accomplish the work of reconciliation, comp. Jn. IV. 34; V. 23, &c. ..." [Pages 106,108] -

<https://archive.org/stream/theimperialbible01unknuoft#page/106/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/108/mode/1up>

"... [Page 120] **ARCHANGEL. See ANGELS.** ..." [Page 120] -
<https://archive.org/stream/theimperialbible01unknuoft#page/120/mode/1up>

"... [Page 962] **Joshua** ... [Page 962-963]

... [Page 963] The general conviction of the Christian church has always been that **Joshua was very eminently a type of our Lord Jesus Christ** ... Even in his office as captain of the Lord's host, Joshua did homage to him to whom this office rightfully belongs, whom he saw in vision as he was commencing his enterprise, Jos. V. 13 - VI. 2. ..." [Pages 962-963] -

<https://archive.org/stream/theimperialbible01unknuoft#page/962/mode/1up>
<https://archive.org/stream/theimperialbible01unknuoft#page/963/mode/1up>

"... [Page 990] **JUDGES, THE BOOK OF** ... [Page 990,992]

... [Page 992] Moses had been commissioned by **the Son of God, The Angel of the Covenant, who went before the people in all their marches, Ex. III.**

1-6; XIII. 21; XIV. 19; &c. ... Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the coming forth of **the Angel of the Covenant** ..." [Pages 990,992] -

<https://archive.org/stream/theimperialbible01unknuoft#page/990/mode/1up>

<https://archive.org/stream/theimperialbible01unknuoft#page/992/mode/1up>

The Imperial Bible-Dictionary, Historical, Biographical, Geographical, and Doctrinal: including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an account of the several Books of the Old and New Testaments; edited by the Rev. Patrick Fairbairn, D.D., author of "Typology of Scripture," "Commentary of Ezekiel," etc. Illustrated by numerous engravings, Volume II.; London: Blackie and Son, Paternoster Row; and Glasgow and Edinburgh. 1866.

"... [Page 227] **MESSIAH (מֶשֶׁח, Χριστός)** ... [Page 227-228]

... [Page 228] We have already shown, from the Psalms and four of the Prophets, that **the Messiah** was to be king of the house of David, and we might add several more references to the prophetical books, in which he is spoken of as a Branch (Zech. III. 8, referring to Jeremiah's prophecy about the Branch to be raised to David), a King, Is. XXXII. 1; Je. XXIII. 5; Zec. VI. 13; IX. 9; a Prince, Eze XXXIV. 21; a Ruler, Mi. V. 2; Is. IV. 4; a Shepherd, Mi. V. 4; Is. XL. 11; Je. XXIII. 4; Eze. XXXVII. 21; Zec. XI; and **he appears to be represented by Michael the Prince, Da. X. XII.** ..." [Pages 227-228] - <https://archive.org/stream/theimperialbible02unknuoft#page/227/mode/1up>
<https://archive.org/stream/theimperialbible02unknuoft#page/228/mode/1up>

"... [Page 234] **MICHAEL [who is like unto God?]** 1. **The name of a superhuman being, Da. X. 13,21; XII. 1; Jude 9; Re. XII. 7,** in regard to whom there have in general been two rival opinions, either that **he is the Lord Jesus Christ, the Son of God**, or that he is one of the so-called seven archangels. **We hold the former opinion, and very much on the grounds stated by old writers, and repeated by Hengstenberg in his Commentary on Revelation and in his Christology.** Hengstenberg (Christologie, band III. abth. 2, s. 51,52) prefers to reckon the prince to be the abstraction of all the successive kings, the ideal king of Persia: and in the Old Testament age, he says, **Michael** appeared as yet only to be "one of the chief princes," comparing, Is. LIII. 12. Or though we hold that this prince of Persia was a common angel, the "one of the chief princes" **opposed to him, and higher than him, may quite well be the Son of God, "the Prince of the kings of the earth," "the King of kings and Lord of lords, "Re. I. 5; XIX. 16. This not only may be: it is the only view which seems to us natural, if the marginal translation be adopted, as we believe it ought to be, "Michael the first of the chief princes," answering to the description more fully given in the New Testament, "who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or**

principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence." Col. I. 15-18. And in the nature of this case this is the only help that was adequate to the necessity. This angel who talked with Daniel had already been withstood for a considerable time by the prince of the kingdom of Persia; but, **lo, Michael came to help him. Unless God had laid help really on one that was mighty, that mighty one the King of Israel, whose perpetually victorious course is celebrated in Ps. XLV., there might be a repetition of delays and even positive defeats. ...**

[Page 234-235]

... [Page 235] **On one supposition alone could it be comforting and strengthening--if Michael is the Son of God,** who said to his disciples, "These things have I spoken unto you, that in me ye might have peace: in the world ye shall have tribulation: but be of good cheer, I have overcome the world." Jn. XVI. 33. This assurance did cheer Isaiah, Is. VIII. 9, 10, and Paul, Ro. VIII. 35-39, and John, 1 Jn. IV. 4; V. 4, 5; and **something immeasurable short of this would rather have added to Daniel's anxieties than removed them.** The third text is very near the conclusion of the angel's revelation to him. "And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." **It would be easy to quote parallels to this text which refer to Christ:** for instance, those which speak of the unexampled trouble from which he is to deliver his people, and the Lamb's book of life in which their names are written. ... **that Michael is here called, ... "the great prince," because no other prince is worthy to be named in the same breath with him; as in fact he is that unlimited and everlasting ruler of whom the whole book of Daniel prophesies, at the coming of whose kingdom all its rivals were swept away, and no place was found for them.** (2) In Da. X. 5, 6 before this interpreting angel appears to Daniel, the prophet has the vision of **another being:** ... This language at once suggests to us other **descriptions of the Lord himself, as he appeared in somewhat of a human form to Daniel's older contemporary Ezekiel, Eze. I. X., and also as the great High-priest of the heavenly temple, Eze. IX. 2, compare Da. XII. 6, 7.** **Not less obvious is the resemblance of the description to that of the glorified Redeemer in Re. I. 13-15, compare also ch. X. 1;** all the more that the effects of the visions were remarkably similar in the two cases of Daniel and of John. **A dispassionate consideration can scarcely fail to convince us that this being whom Daniel saw is the Lord Jesus Christ, the Son of God,** where the prophet knew who it was, as we do, or not. **But whom else can we suppose to be intended by Michael;** of whom the angel repeatedly speaks to him in the following discourse, of whom he yet gives no description, but takes for granted that he is sufficiently known already? The prophet's mind was full of the great vision he had just had, and **everything is simple enough on the supposition that it was Michael whom he had been seeing;** ...

... He was the Angel, the Angel of the Covenant, of whom so much had been said in the books of Moses (see ANGELS): who had appeared to Joshua as the Captain of the Lord's Host; who had come forth in the several critical times during the period of the Judges (see JUDGES): and whom after occasional later manifestations, was recognized by Isaiah, ch. LXIII. 9, as the Angel of the Lord's presence, who had ever been the instrument of saving Israel. ... To deny that this Angel of the Lord is the Son of God is to introduce confusion into the whole of the record of God's dealings with his ancient people; if on the contrary, we affirm their identity, then the supposition that he and Michael are one and the same is the simplest and most natural imaginable, as will appear all the more if we attempt to construct a different theory. And as we have already noticed the resemblance of the interpreting angel in the visions of Zechariah, and in this vision of Daniel: so we have **the Angel of the Lord, undoubtedly the Angel of the Covenant, in Zechariah, precisely as Michael here.** ... And it is to be observed that this name, Michael, "Who is like God?" seems to be given in allusion to the expression in Ex. XV. 11, "Who is like unto thee, O Lord, among the gods?" amplified as this in Ps. LXXXIX. 6-8 ... Michael is certainly the fitting title of him who professed himself to be "equal with God," according to the understanding both of his apostles and of his enemies, Jn. V. 18; [Page 235-236]

... [Page 236] Phi. II. 6. In contrast with this name **Michael**, and its use in the Revelation to be noticed immediately, Hengstenberg calls attention to the worship of the dragon and the apocalyptic beast, Re. XIII. 4; when his votaries asked, "Who is like unto the beast? Who is able to make war with him?" (5) **The passage in Revelation, ch. XII. 7-9, undeniably refers to the same class of subjects as that in Daniel, and Michael is the same person in both. ... This victory is attributed in the hymn at ver. 10, 11, to Christ, as it is here to Michael. ...**

... It is only fair to the advocates of the other view, to acknowledge a seeming support from Scripture which they derive from the remaining passage where **Michael** is named. It is written in Jude 9, ... Is it suitable to say of **the Eternal Son of God, the second person in the Trinity**, that he durst not reply to Satan? But entering no further than is unavoidable into the interpretation of this confessedly difficult passage, **we reply that Michael designates him (as does also the title Angel, or Archangel), not simply in his divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host.** His not daring to rebuke the devil in a particular case is no more marvelous than **his living a life of prayer and dependence all the time he spent in this world; his not rebuking the devil, but saying, "The Lord rebuke thee," reminds us also of his replies to the temptations in the wilderness, which consisted of little more than passages of Scripture, out of three times twice entirely so.** Nay, **the opposition of Michael and the devil in this passage is without a parallel in Scripture, if Michael be a created angel: whereas it is a very common opposition indeed if Michael be Christ.** And the reference of Jude to Zec. III. 1, 2, is undeniable; even if we do not admit the identity of meaning, we must allow that the apostle's language

took its shape from that of the prophet. Now, in Zechariah, it is the angel of the Lord who confronts Satan, and we have already given or referred to reasons for holding that this angel is Christ. And as it often happens that "the Angel of the Lord" passes into "the Lord" himself in the course of narratives in the Old Testament, so in this instance; "The Lord said unto Satan, the Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee;" impressing on us the conviction that Michael is himself Jehovah in a certain subordinate relation to Jehovah; namely, the Son sent by the Father, and acting as his servant. ...

... --Michael the archangel-- who, in our opinion, is the Lord Jesus Christ, the Son of God, the Head of the elect angels, as well as of his redeemed people. ..." [Pages 234-236] -

<https://archive.org/stream/theimperialbible02unknuoft#page/234/mode/1up>

<https://archive.org/stream/theimperialbible02unknuoft#page/235/mode/1up>

<https://archive.org/stream/theimperialbible02unknuoft#page/236/mode/1up>

Prophecy viewed in respect to its distinctive nature, its special function, and proper interpretation. by Patrick Fairbairn, D.D. principal of the Free Church College, Glasgow; Author of "Typology of Scripture," "Ezekiel and the Book of His Prophecy," Etc. Second Edition. Edinburgh: T. and T. Clark, 38, George, Street. London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

"... [Page 344; Internally Page 325] 1. We have taken no special notice of the conflict in the heavenly places being, in chap. XII. 7, 8, ascribed to **Michael** and his angels; **holding it to have been virtually settled by Ode (De Angelis, p. 1032, sq.), Vitrunga, Hengstenberg, etc., on the passage, that Michael is but another name for Christ -- a name given Him in special connection with this great conflict to indicate the certainty of His success, grounded on his divine nature, for it means, Who is like God?"** [Page 344; Internally Page 325] - <https://archive.org/stream/prophecyviewedi00fairgoog#page/n344/mode/1up>

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920) was a Wesleyan evangelist.

William Baxter Godbey's Commentary on the New Testament; Revelation 12

"... 7. In this graphic description of the war in heaven, **Dr. Clarke (as in Daniel 12:1) identifies Michael with Christ. "The Angel of the Covenant," so frequently mentioned in the Old Testament, is believed be the excarnate Christ. ..."** [Page 62] - <http://www.studylight.org/commentaries/ges/view.cgi?bk=65&ch=12>
<http://www.enterhisrest.org/history/wg-rev.pdf>

Matthew Pool[e] – (AD 1624 – AD 1679) was an English Nonconformist theologian.

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each

Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume I., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -
<http://books.google.com/books?id=xNwXAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 120] EXODUS III. ... 2 And c the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c Deut. 33.

16.

Is. 63. 9.

Acts 7. 30

The angel of the LORD; not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger of God. And these ... were presages or forerunners of his more solemn mission and coming, and therefore he is fitly called an Angel. That this Angel was no creature, plainly appears by the whole context, and specially by his saying, I am the Lord, &c. And it is a vain pretense to say that the angel, as God's ambassador, speaks in God's name and person; for what ambassador of any king in the world did ever speak thus, I am the king, &c? Ministers are God's ambassadors, but if any of them should say, I am the Lord, they would be guilty of blasphemy, and so would any created angel be too, for the same reason. ...

... Draw not nigh hither; keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater greater reverence and humility.

Compare Exod. XIX. 12, 21.; Josh. V. 15. Put off thy shoes L this he requires as an act and token, 1. Of his reverence to the Divine Majesty, then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God; for this was a posture of humiliation, 2 Sam. XV. 30; Isa. XX. 2, 4; Ezek. XXIV. 17, 23. 3. Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See John XIII. 10; Heb. X. 22. 4. Of his submission and readiness to obey God's will, for which reason slaves used to be barefooted. Holy ground; with a relative holiness at this time, because of my special presence in it. ..." [Page 120]

"... [Page 417] JOSHUA V. ... 14 And he said, Nay; not as || captain of the host of the LORD am I now come. And Joshua r fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

|| Or, prince.

See Ex. 23.

20. Dan. 10.

13, 21. & 17.

1. Rev. 12. 7.

& 19. 11. 14.

r Gen. 17. 3.

He said, Nay, I am neither Israelite nor Canaanite. Caption of the host of the

Lord; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels, who are called the host of heaven, 1 Kings XXII. 19; 2 Chron. XVIII. 18; Luke II. 13. Or, 3. Of the host or people of Israel, which are called the Lord's host, Exod. XII. 41. **The sense is, I am the chief Captain of this people**, and will conduct and assist thee and them in this great undertaking.

Now this person is none other than Michael the Prince, Dan. X. 12; XII. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. X. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. **By his acceptance of adoration here, which a created angel durst not admit of, Rev. XXII. 8,9.** 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. III. 5. 3. Because he is called the Lord, Heb. Jehovah, Josh. VI. 2. **What saith my Lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey. ...**" [Page 417]

"... [Page 487] Judges XII, XIII. ... 3 And the d angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

d ch. 6. 12.

**Luke 1. 11,
13, 28, 31.**

The angel of the Lord; the Son of God, oft so called in the Old Testament, as may be gathered from ver. 18, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father. ..." [Page 487]

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume II., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -

[http://books.google.com/books?
id=mN0XAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=mN0XAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false)

"... [Page 841] DANIEL X. ... 13 a But the prince of the Kingdom of Persia withheld me one and twenty days: but lo, b Michael, || one of the chief princes, came to help me; and I remained there with the kings of Persia.

a ver. 20.

b ver. 21.

ch. 12. 1.

Jude 9.

Rev. 12. 7.

|| Or, the first

... as Michael and the devil strove, **Rev. XII. 7. ... Michael: this we take to be Christ. 1. His name signifies, who is like God. 2. He is the first in dignity above all the angels, Heb. I. 4-7, &c., called archangel, and the church's prince, ver. 21. 3. The chief champion of his church**, helping Gabriel not as

his fellow, but as his general. Thus we see what care God takes of his church's safety against their potent enemies, by doubling their succours, (when he could do it, if he pleased, without means,) thereby to consult his own glory in this world by defeating the counsels and breaking the powers of the mightiest enemies, after he had given them rope to do their worst. ..." [Page 841]

"... [Page 842] DANIEL X. ... 21 But I will shew thee that which is noted in the scripture of truth : and there is none that + holdeth with me in these things, m but Michael your prince.
+ Heb. strengtheneth himself.

m ver. 13. Jude 9. Rev. 12. 7.

In the scripture of truth, i.e. in the peremptory decree and purpose of God, more authentic and unalterable than the laws of the Medes and Persians. ... **Michael your prince; Jesus Christ alone is the Champion and Protector of his church, and that all-sufficient**, when all the princes of the earth besides deserted or opposed it. **For it cannot be meant of angels in any sound sense, as popish interpreters would have it, thereby to countenance their angel worship ...**" [Page 842]

"... [Page 848] DANIEL XII. ... 6 And one said to p the man clothed in linen, which was || upon the waters of the river, q How long shall it be to the end of these wonders?

p ch. 10. 5.

|| Or, from above.

q ch. 8. 13

To the man clothed in linen; to Michael, chap. X. 5; Christ, who seemed to stand between the banks, i.e. in the air above the waters, or upon them. Matt. XIV. 25; upon many people, say some, Rev. X. 2. ..." [Page 848]

"... [Page 1025] MALACHI ... CHAP III. ... **The messenger of the covenant; the Angel of the covenant, not Elias, but Christ, the Messiah**, in whose blood the covenant of grace was confirmed, for whose sake it is performed to us. ..." [Page 1025]

Annotations upon The Holy Bible: Wherein the Sacred Text is Inserted, and Various Readings Annexed, Together with the Parallel Scriptures; The More Difficult Terms in each Verse are Explained, Seeming Contradictions Reconciled, Questions and Doubts Resolved, and the Whole Text Opened. By Matthew Pool, in Three Volumes, Volume III., New York; 1853 (Poole, and Non-conformist brethren first published in 1683) -

<http://books.google.com/books?id=uN0XAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 945] JUDE ... 9 ... **Yet Michael the archangel : either this is understood of Christ, the Prince of angels, who is often in Scripture called an Angel** ... When contending with the devil; it may be meant either of **Christ contending with the devil, as Matt IV., in his temptation, and Zech. III. 1, 2 and Rev. XII. 7; ...**" [Page 945; Poole, in these passages, gives both options for Michael, [1] as Christ, uncreated, or [2] some other angel, one of creation; in a symbolic sense; the first option being cited, and says "...If

Michael the archangel be meant of Christ, ..." &c, yet he considers option two in the light of "Peter", referencing 2 Peter also.]

"... [Page 974] REVELATION X. ... AND I saw another mighty angel come down from heaven, clothed with a cloud : a and a rainbow was upon his head, and b his face was as it were the sun, and c his feet as pillars of fire:

a Ezek. 1. 28.

b Mat. 17. 2.

ch 1. 16.

c ch. 1. 15.

And I saw another mighty angel; the most and best interpreters understand **by this angel, Christ, formerly represented to us as a Lamb, here as an Angel;** none but he could call the two witnesses, chap. XI. 3, his witnesses; besides, **the glorious appearance of this angel speaketh him no ordinary angel.**

Come down from heaven; God being about to do or speak some great thing, is oft thus set out as coming down from heaven. **Clothed with a cloud; Christ is described as coming with clouds, chap. I. 7.** The Lord hath said that he would dwell in the thick darkness, 2 Chron. VI. 1. And a rainbow was upon his head; which was the sign of the covenant made with Noah, Gen. IX. 16, and **fitted Christ's head**, as he that brought peace to the world, and to his church in special. And his face was as it were the sun : see Matt. XVII. 2. And his feet as pillars of fire; signifying the steadiness and efficacy of his actions. ...

... 3 ... And cried with a loud voice, as when a lion roareth : this voice suited him who is **the Lion of the tribe of Judah** : the lion's voice is both loud and terrible. ...

... 5 ... And the angel which I saw stand upon the sea and upon the earth : see ver. 2; **which Angel was Christ.** Lifted up his hand to heaven; as Dan. XII. 7, with which prophecy this agreeth. It is an ordinary gesture used in swearing. ..." [Page 974]

"... [Page 981] REVELATION XII. ... 7... **Others, by Michael here understand Christ himself, who they think, is understood by Michael, Dan. XII. 1. ...**" [Page 981; Poole, himself, in this instance, seems to take a more symbolic approach, while still listing the various ideas of others.]

John Kitto (AD 4 December 1804 – AD 25 November 1854) was an English biblical scholar of Cornish descent.

William Lindsay Alexander (AD 24 August 1808 – AD 20 December 1884) was a Scottish Church Leader.

A Cyclopaedia of Biblical literature; Volume III, by John Kitto, D.D., F.S.A. Third Edition, Edited by William Lindsay Alexander, D.D., F.S.A.S., Etc, assisted by numerous contributors [see pages V, VI] in Three Volumes with biographical notices and general index; 1876

"... [Page 158] **MICHAEL** ... [There seems good reason for regarding **Michael**

as a name of the Messiah. Such was the opinion of the best among the ancient Jews (Wetstein, N.T., note on Jude 9; Surenhusius Bibles Katall., p. 701, etc.) With this all the Bible representations of Michael agree. He appears as the Great Prince who standeth for Israel (Dan. XII. 1), and he is called 'the prince of Israel' (Dan. X. 21); expressions which may be compered with that used in chap. IX. 25 of the Messiah. So in the N.T. Michael appears as the defender of the church against Satan (Rev. XII. 7), the special work of Christ (1 John III. 8). ... Jude doubtless cites here a Jewish tradition which there is no reason for not regarding as true; for aught that can be shown to the contrary, Satan and the Logos, as Michael, may have contended for the body of Moses as a deep symbol of their grand contest for the spiritual dominion of the race. The appearance of Moses in a body at the transfiguration given some countenance to the belief that he was on this occasion delivered from him that hath the power of death, and, like Elijah, triumphantly carried into heaven. ... The Bible names ... Michael, the archangel, even the Lord, who shall come to judge the quick and the dead (1 Thess. IV. 16).] ..." [Page 158] - <http://books.google.com/books?id=7DAHAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Sir William Smith (AD 20 May 1813 – AD 7 October 1893) was an English lexicographer.

A Comprehensive Dictionary of the Bible. Mainly abridged from Dr. WM. Smith's Dictionary of the Bible, but comprising Important Additions and Improvements from the works of Robinson, Gesenius, Furst, Pape, Pott, Winer, Keil, Lange, Kitto, Fairbairn, Alexander, Barnes, Bush, Thomson, Stanley, Porter, Tristram, King, Ayre, and many other eminent scholars, commentators, travellers, and authors in various departments. Designed to be a Complete Guide in regard to the pronunciation and signification of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, minerals, and other things concerning which information is needed for an intelligent and thorough study of the Holy Scriptures, and of the books of the apocrypha. By Sir William Smith; Edited by Rev. Samuel W. Barnum. Illustrated with five hundred maps and engravings. New York: D. Appleton & Co., 90, 92 & 94 Grand Street. London: 16 Little Britain. 1868.

"... [Page 41] Angels [ane'jelz] (fr. Gr. = messengers = Heb. malachim). ... In many passages "the angel of God," "the angel of Jehovah," is a manifestation of God himself. Compare Gen. XXII. 11 with 12, and Ex. III. 2 with 6 and 14; where the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone. (Contrast Rev. XIX. 10, XXII. 9.) See also Gen. XVI. 7, 13, XXXI. 11, 13, XLVIII. 15, 16; Num. XXII. 22, 32, 35, and comp. Is. LXIII. 9 with Ex. XXXIII. 14, &c., &c. Side by side with these expressions, we read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. XVIII. 2, 22, comp. XIX. 1), to Jacob at Peniel (Gen. XXXII. 24, 30), to Joshua at Gilgal (Josh. V. 13, 15), &c. Apparently both sets of passages refer to the same kind of manifestation of the Divine Presence. Now, since "no man hath seen God" (the Father) "at any time," and "the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (Jn. I. 18), the "Angel of the Lord" in

such passages must be He, who is from the beginning the "Word," i.e. the Maniferter or Revealer of God, and these appearances must be "fore-shadowings of the Incarnation." Besides this highest application of "angel" or "messenger" it is used of any messengers of God..." [Page 41-42]

... [Page 42] The Incarnation marks a new epoch of angelic ministration. "The angel of Jehovah," the lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. ..." [Pages 41-42] -

<https://archive.org/stream/comprehensivedic00smituoft#page/41/mode/1up>
<https://archive.org/stream/comprehensivedic00smituoft#page/42/mode/1up>

"... [Page 51] Apostle [a-pos'l] (fr. Gr. = one sent forth) ... It is once applied to the Lord Jesus Christ, the one sent from God (Heb. III. 1; comp. Mal. III. 1; Jn. III. 34; Ex. III. 10-15; Angels). ..." [Page 51] -

<https://archive.org/stream/comprehensivedic00smituoft#page/51/mode/1up>

"... [Page 645] Michael ... [Page 645-646]

... [Page 646] Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kitto], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ (compare Dan. X. 21, XII. 1 with IX. 25; Rev. XII. 7 with 1 Jn. III. 8). "Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Archangel,'" not simply in His divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host. Professor Douglas compares the answer of Michael in Jude 9 with those of Christ in Mat. IV. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scripture, if Michael be a created angel; whereas it is a very common opposition indeed, if Michael be Christ." ..." [Pages 645-646] -

<https://archive.org/stream/comprehensivedic00smituoft#page/646/mode/1up>

Thomas Coke (AD 9 September 1747 – AD 2 May 1814) a Methodist Bishop.

Thomas Coke Commentary on the Holy Bible

"... GENESIS ... CHAP. XVI. ... Verse 7 Genesis 16:7. **And the angel of the Lord, &c. -- ...**

... when THE ANGEL of the LORD appeared to her. This is the first place, where mention is made of an angel. Expositors vary in their sentiments concerning it. It is universally agree, that the word מֶלֶךְ malac, signifies a messenger, a person sent, as ἄγγελος in Greek, from ἀγγέλλω, to tell, to bear a message: and consequently the context only can determine of what sort the messenger is; for the word is not only applied to human messengers, but to celestial ones, as well as to the second Divine Person in the Trinity. See Cruden's Concordance on the word angel. That this Second Person is here spoken of and appeared to Hagar, is the opinion of very many Christian interpreters, which seems the more probable from Genesis

16:13 where he is spoken to as the Jehovah himself, and from Genesis 16:10 where he speaks in the person of Jehovah: and I cannot help delivering it as my opinion, that all appearances of this kind, where the melac Jehovah, the messenger of Jehovah, the angel of the covenant so speaks and acts, were appearances of the Loos, of him, who was sent into the world to save us from our sins. The angel which appeared in the bush, and conducted the Israelites, I conceive to be the same with this, namely, the Word of God, the Redeemer. See Malachi 3:1. Exodus 14:19; Exodus 23:20-21; Exodus 23:33. Isaiah 63:9. ..." -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=0&ch=16>

"... EXODUS ... CHAP. III. ... Verse 2 Exodus 3:2. **The Angel of the Lord** -- In the note **on Genesis 16:7 we have delivered our opinion at large, concerning the Angel of the Lord, which, with the generality of Christian interpreters, we conceive to have been the Messiah, the Angel, or Messenger of the Covenant.** It is very evident from this chapter, that the **Person here appearing to Moses was no created Angel, but Jehovah himself, the second Divine Person in the Trinity; see Exodus 3:4; Exodus 3:6; Exodus 3:14, &c.** the same who conducted the Israelites in the wilderness, and **that was Christ, according to St. Paul, 1 Corinthians 10:4.** Fire was one of the emblems of the Shechinah, or **Divine appearance**, see Genesis 15:17-18 and of the other appearances which follow in the course of the sacred Scriptures. ..." -

<http://www.studylight.org/commentaries/tcc/view.cgi?bk=1&ch=3>

"... DANIEL ... CHAP. III. ... Verse 25 Daniel 3:25. **Is like the Son of God -- ... the Son of God, the promised Redeemer; yet it is extremely probable, (and so the best Jewish, as well as Christian commentators have understood it,) that he was indeed The Son of God, who often appeared ... in human form, before he assumed that nature for our salvation; -- the great Angel or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old: and accordingly in the 28th verse he is called the Angel of God; the messenger sent to deliver these servants of the Lord; -- the same who afterwards sent to Daniel to preserve him from the rage of the lions. ..."** - <http://www.studylight.org/commentaries/tcc/view.cgi?bk=26&ch=3>

"... MALACHI ... CHAP. III. ... Verse 1 Malachi 3:1. Behold, I will send my messenger, &c. -- ... **The other is represented in very high characters, as that Lord whom they sought, or expected to come; as the Angel or Messenger of the covenant, in whom they delighted; that is to say, under or by whom they promised themselves all felicity; and again as a severe Judge, Malachi 3:2.** ...

... "Well then," replies God, "you shall know experimentally where he is, and find him where you least look for him. By Him whom you seek,—whom you delight in, will I appear to be a God of judgement: and, that you may not be surprised at his coming, Behold, I send my messenger," &c. **He is the same person, as Eben Ezra observes, who, from the dignity of his person, is called the LORD, and from his office, Angel of the covenant.** His office

relates to a covenant with his people, which, as it seems by the punishment which followed his coming, they should reject. The time of his coming is said to be suddenly, that is, after the messenger, who was to prepare his way; and is implied to be under that temple which they despised and profaned, but of which he shall be the glory.

The question now is, Who is intended by the first messenger? and again, Who by the LORD,—the messenger of the covenant? You need only turn to chap. Malachi 4:5-6 to be sure that the first messenger is the same that is there called Elias. In the one place we read, My messenger shall prepare the way before me; in the other it is declared how he shall prepare it; viz. by turning the hearts of the fathers, &c. In the one place the day of his coming is described as very dreadful; But who may abide? &c. In the other, it is expressly named so, and with reference to what went before: that great and dreadful day of the Lord! in both for the same reason;—because of the terrible judgment which ensued. The Jews in St. Jerome's time interpreted the first messenger of Elias; and so did the Jews much earlier, who composed their liturgy: in the prayer at the bringing forth the book of the law, they say, "O God, animate and strengthen us, and send to us the angel (or messenger), the redeemer. Let Elias thy prophet surely come in our days, with Messiah the son of David thy servant." He is called Elias the prophet, chap. 4: but nowhere God's prophet, except in the passage before us, where God saith, I will send my messenger, &c. Knowing the first messenger, **we cannot be in doubt about the second**, since the coming of Elias and **of the Lord Messiah** are ever joined together by the Jews; the one presupposes and infers the other. You read in the prayer just quoted, "**Send to us the angel (or messenger), the redeemer.**" **This is Malachi's Angel of the covenant.** Again, "Let Elias thy prophet surely come in our days, with the Messiah," &c. **This is the LORD in Malachi, who shall suddenly come after the messenger, his forerunner. Kimchi, Abarbanel, and other of the ancient Rabbis, unanimously agree that the Hebrew word אֲדֹנָן adon, or, Lord, means the "Messiah the son of David."** St. Jerome says they referred it to their ηλειμμένος, their Anointed, or Christ, which is the word that Aquila and Symmachus used for the Messiah: and indeed it is not possible to find any other person to whom the words in question will apply. What man besides was ever expected and sought, and delighted in, so long before they knew him? What man else was ever called the LORD, and the Lord of the temple, but he, whom David in spirit called My LORD, because of God's associating him as Man into dominion with himself, to sit at his right hand, till he made his enemies his footstool? What other deliverance was looked for by the Jews, as the deliverance of God himself, than that by the Messiah? There is one certain deliverance promised them in a succession of prophets, by the terms of salvation by the Lord,—by the Lord God himself, as superior to, and different from, their former deliverances by flesh and blood; and this the Jews appropriate to the redemption by the Messiah. God saves, and God judges by him: and he is, therefore, in Malachi, termed **the Lord, as being Emmanuel, the God, the Saviour with us.** In a word, who but one of his dignity ever had in Scripture a forerunner appointed him, that was predicted to give notice of, and prepare for, his coming? Who, but **the Angel of the covenant, was likely to transact the new covenant**, which God assured them he would make with

them in the latter days, and, as they understood, by the Messiah? St. Mark, therefore, with good reason, introduces his Gospel with this unexceptionable text of Malachi, in order to shew the connection between the Old and New Testament; and that one began where the other ended. Malachi was the last prophet whom God vouchsafed to the Jews before the coming of Elias; and he, supposing the belief of a Messiah to come to be already received, and borrowing the expressions of the former prophets,—where-ever Malachi speaks clearly **of the Messiah**, he may be justly thought to direct how we should understand those prophesies before him, of the Messiah. Thus when he says, **The Lord whom ye seek, &c.** he plainly intimates, that in his days the Jews expected and wished for that coming; even before the assurance that he now gave them. They had certainly some grounds for such pleasing hopes; for no one desires or delights in things unknown, undescribed, unpromised: and, the event depending merely on the will of God, nothing less than God's revelation was sufficient foundation for believing it; which revelation God was wont to communicate to their nation by the prophets. The writings of the prophets were in their hands; and they read therein many gracious promises of great good under some king of the house of David, repeated frequently before and after the captivity. On these promises they built their hopes; and as their affairs became low or intricate, the more their longings for these happy times increased. In such a situation Malachi found them at the time he prophesied. But, did he tell them that they were mistaken in their expectations? On the contrary, he assures them, **that the Lord whom they expected shall come, &c.** He could not have established the belief of a **Messiah** better, if he had cited the very texts from which they expected him. ...

... prophesies of the coming of **a certain messenger**, to remove all hindrances out of his way, who is called the glory of the Lord, and their God; and since Malachi, predicting the coming of the same messenger, recites the very words of Isaiah, that he should prepare the way before him; and **then applies the title of LORD to him whom they sought and delighted in; that is to say, to the Messiah**;—we cannot avoid thinking that the same persons are intended in both the prophesies. It may be collected from this text, **that angel or messenger is one of the titles of the Messiah**. Malachi's fixing the character of messenger of the covenant on the Messiah authorises us to look for the accomplishment of those prophesies which speak of another covenant in the days of the Messiah. God signified by his prophets successively, that he would make a new covenant, a covenant of peace; an everlasting covenant: that he would give his servant, his elect, to be a covenant to the people, and a light to the Gentiles. To what time or person these prophesies did relate, might be disputed before Malachi prophesied, though they have internal marks which point to the Messiah. But after Malachi had said so plainly, that the Lord whom they sought, **meaning the Messiah, is the Messenger of the covenant whom they delight in**, and that he shall surely come, we can no longer doubt it. It is saying in other words, the **Messiah shall be the declarer, the publisher, the mediator of that better covenant,—for all these ideas are comprehended in the word messenger**,—as Moses was of the old covenant; and that a law should be given by him. See Bishop Chandler's Defence, p. 52, &c. ..."-

"...REVELATION X. ... CHAP. X. ... Verses 1-11 Revelation 10:1-11. I saw another mighty angel come down, &c. -- ... **Another mighty angel came down, described somewhat like the angel or Personage in the last three chapters of Daniel, and in the first chapter of this book.** He had in his hand a little book; (Revelation 10:2.) this little book ($\beta\imath\beta\lambda\alpha\rho\iota\delta\text{tov}$), or codicil, was different from the $\beta\imath\beta\lambda\iota\text{ov}$, or book, mentioned before, ch. Revelation 5:1 and it was open, that all men might freely read and consider it. ... **Sir Isaac Newton observes, that this description of an angel coming down from heaven, Revelation 10:1 is in the form in which Christ appeared in the beginning of this prophesy; and it may further direct us to understand this mighty angel, of Christ; that he appeared having a little book open in his hand. ..."**

- <http://www.studylight.org/commentaries/tcc/view.cgi?bk=65&ch=10>

John Guyse (AD 1680 - AD 1761) was an English independent minister.

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume V., containing Pauls' Epistles to the Philippians, Colossians, Thessalonians Timothy, Titus, Philemon, and the Hebrews; 1797.

"... [Page 111] **1 THESSALONIANS IV.** ... 16 For, at that important day, the Lord Jesus himself will, in his human nature, as visibly descend from heaven, in a cloud of glory, like the ancient Shechina, as, after his resurrection, he ascended up to heaven with a retinue of angels surrounding him; (AEts I. 9, 11. see the paraphrase there) and he will so this with an awful summons, ($\epsilon\nu\kappa\lambda\epsilon\nu\sigma\mu\alpha\tau\iota$) which shall be uttered with great solemnity, as with a loud voice of the chief of all the angels, the rest attending him, (Mat. XXV. 31.) and with the exceeding louder voice of the great God our Saviour, **Christ himself**, as though given forth with the sound of a trumpet, **like that which was heard on Mount Sinai at the publication of the law +, and like was often used for gathering solemn assemblies together; (Exod. XIX. 16. Jer. IV. 5. and Joel II. 15.)** and [Page 111-112] then the bodies of those that died in a state of federal and vital union with **Christ**, shall be quickned to a glorious immortality, not only before the wicked shall be raised, but even before the saints, that may then be alive on earth, shall be brought together with him. (ver. 14.) ..." [Pages 111-112] -
<http://archive.org/stream/practicalexposit05guys#page/111/mode/1up>
<http://archive.org/stream/practicalexposit05guys#page/112/mode/1up>

"... [Page 111; notation] + As **the trump of God seems most immediately to allude to the voice of the trumpet** exceeding loud, **when the Lord or Jehovah (which I take, with several learned divines, to mean the Son of God)** delivered the law at mount Sinai; (see the note on Aets VII. 38.) so **the trump of God**, which is not to be understood in a literal sense, may **possibly signify the voice of Christ**, which he says all that are in their graves shall hear, and shall come forth, they that have done good to the resurrection of life, and

they that have done evil to the resurrection of damnation. (John V. 28. 29.) ..."

[Page 111; notation] -

<https://archive.org/stream/practicalexposit05guys#page/111/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 182] JUDE ... 9 ... Michael + ... + **Some by Michael understand Christ himself** ..." [Page 182; Guyse, takes the passage literally [in other words, Michael [whom, he says, 'some understand Christ himself'] and Satan actually fought over the literal body/person of Moses] rather than not, by saying, "...Upon the whole, though I am far from being certain; yet, for want of a better, I incline to this literal interpretation, as more natural and less forced, than any other that has been offered on this difficult passage; ..."] -

<https://archive.org/stream/practicalexposit06guys#page/182/mode/1up>

The Practical Expositor: or, an Exposition of the New Testament, in the Form of a Paraphrase; with Occasional Notes in their Proper Places for Further Explication, and Serious Recollections at the Close of Every Chapter. To which is added, an alphabetical table of the principle things contained in the paraphrase, especially in the notes. For the use of the Family and Closet. by John Guyse, D.D. The Fifth Edition, Volume VI., containing The General Epistles of James, Peter, John, and Jude; and the Revelation of St. John the Divine; 1797.

"... [Page 265] REVELATION ... CHAP. X. ... Paraphrase ... An august introduction to the seventh trumpet, in which **the Angel of the covenant** is represented as interrupting the train of prophecy, for a small interval, and as presenting a little open book, and uttering his voice as a lion ...

... I beheld another angel, different from, and superior to those that had trumpets given them to sound, **even Christ himself, (see the note on chap. VII. 2.)** who, though **acting the part of a divine messenger in human nature, is partaker of proper deity, as the mighty God;** (Isa. IX. 6.) methought, I saw this glorious person descend from heaven, and covering himself with an illustrious cloud, as an emblem of his coming to make a further revelation for the introduction and comfort of the church; he appeared like the great Jehovah, who makes the clouds his chariot, (Ps. CIV. 3.) as our blessed Lord did in his descent upon mount Sinai, and ascension to heaven: (Exod. XXXIV. 5. and AEts I. 9.) And there was the circular form of a beautiful rainbow over his head, like that which appeared round about the throne of God, (Ezek. I. 28. and Rev. IV. 5. see the note there) in token of his being ever mindful of his covenant in the darkest times: (see Gen. IX. 13,-17.) And his countenance shone with a dazzling lustre, like the sun in its meridian brightness, to the admiration and joy

of his people; and his feet appeared with awful majesty and strength, like pillars of burning brass, for supporting the faithful, and of fire for consuming his enemies, much after the same august manner in which he had exhibited himself before. (Chap. I. 15, 16. See the paraphrase there.) ...

... 3 In this situation **he, who has been spoken of as the lion of the tribe of Judah**, (chap V. 5.) made proclamation with a strong and tremendous voice, as loud as the roaring of a lion, commanding silence and attention to what would follow: ..." [Page 265] -

<https://archive.org/stream/practicalexposit06guys#page/265/mode/1up>

"... [Page 266] 5, 6 ... And the purport of this solemn oath, **which Christ took, as the Angel of the covenant and God's Messenger**, was, that as formerly in answer to the question, How long it should be to the end of the then predicted wonders? He sware that it should be for a time, times, and a half*, meaning twelve hun- [page 266-267] dred and sixty years; (Dan. XII. 6, 7.) so he now sware, that there should be no longer time, than that, ..." [Pages 266-267] -

<https://archive.org/stream/practicalexposit06guys#page/266/mode/1up>

<https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 267] NOTE. * A time, times, and a half time ... 1260 years, which are signified by other prophetic numbers that are made use of to give a general view of this period of the 11th, 12th, and 13th chapters of this vision. Accordingly a time, times, and a half time, as resolved into prophetic days, signify 1260 years, reckoning each day for a year, and each year to consist of twelve months of thirty days each month: For three years, which answer to time, times, (meaning two more times) and a half time, or half a year, make up 42 months, or 1260 years, which in our apostles prophecy are parallel descriptions of the exact time of the holy city's being trodden under foot by the Gentiles, and of the witnesses prophesying in sackcloth; (chap. XI. 2, 3.) as also of the church's flight into, and nourishment in the wilderness, (chap. XII. 6, 14.) and of antichrist's or the beast's reign. (Chap. XIII. 5.) -- It is evident, that, were we to take these numbers of days, months, and years, in a literal sense, the space of time would be abundantly too short for all the events that are spoken of as to be fulfilled in that time ... But the other way of computing is agreeable to the prophetic style in former ages, which makes a time stand for a year, Dan. IV. 25.; and a day for a year, Numb. XIV. 34. and Ezekiel IV. 5, 6. And seventy weeks signify not seventy times seven weeks of natural days, but seventy times seven years, Dan. IX. 24.; which, according to Sir Isaac Newton, were 490 years ... (See his Observations on Daniel, p. 130. See also his note, p. 137 and 138, about the way of computing years, as consisting of 12 months, and every month of 30 days.)

*The seventh trumpet, in course, was to sound next, as beginning at the expiration of the sixth; but is deferred to chap. XI. 15. &c. by the interposition of a solemn preface, with **which Christ, the Angel of the covenant, appeared**, at the beginning of this chapter, to introduce it." [Page 267] -

<https://archive.org/stream/practicalexposit06guys#page/267/mode/1up>

"... [Page 269] REVELATION ... CHAP. X. ... Paraphrase ...
RECOLLECTIONS.

How endearing, august, and awful are the **representations Christ has made of himself, as the Angel of the covenant, with a rainbow on his head, and a countenance as bright and dazzling as the sun; and with feet, like pillars of fiery metal, standing on the earth and sea, and a voice as loud and tremendous as the roaring of a lion!** He is ever mindful of his covenant with his people in the worst of times; and amidst all the troubles that are denounced to his enemies, as with the voice of thunder, has all things under his dominion; and appears with illustrious majesty for the relief and comfort of those that belong to him, and for the terror and destruction of his and their enemies. These are things worthy of the closest meditation, that we may understand, and be suitably affected with them, as far as they are revealed, with a commission from **Christ to publish them**, while secret things are still to be left with him, time shall declare them. ... **Then, as the Angel of the covenant** swore by the Creator of all worlds, who lives for ever and ever, the mystery of God, relating to his dispensations of providence and grace, shall be finished; and all the prophecies, which are now the objects of the faith and hope of his people, shall be clearly explained, and actually fulfilled, to his glory and their everlasting triumph." [Page 269] - <https://archive.org/stream/practicalexposit06guys#page/269/mode/1up>

"... [Page 284] REVELATION ... CHAP. XII. ... Paraphrase ... 7 And further representation was made to me of the state of the church, during this period, under the emblem [Page 284-285] of a terrible war figured out by one in the air*; wherein **Michael, the sovereign prince, lord, and head of the angels, (Dan. XII. 1. and Jude, ver. 9.) and his servants...**

...* ... this may be considered as emblematical of the combatants that are carried on by **Christ (who, as many good expositors understand it, is signified by Michael)** and his people, on one hand; and by Satan and his ... on the other. ..." [Pages 284-285] - <https://archive.org/stream/practicalexposit06guys#page/284/mode/1up>
<https://archive.org/stream/practicalexposit06guys#page/285/mode/1up>

Elhanan Winchester (AD 1751 in Brookline, Massachusetts – AD April 18, 1797), was for a time a Baptist [AD 1779, "a distinguished preacher of the Baptist denomination" [Biography of Rev. Elhanan Winchester; By Edwin Martin Stone; Chapter III; Page 29 - <http://books.google.com/books?id=f7W0pXYq-AsC&printsec=frontcover#v=onepage&q&f=false>]], and was later one of the founders of the United States General Convention of Universalists, later the Universalist Church of America.

A Course of Lectures on the Prophecies that remain to be fulfilled. Delivered in the Borough of Southwark, as also at the Chapel in Glass-House Yard, in the years MDCCLXXXVIII [1788], IX [1789], XC [1790]. By Elhanan Winchester. In Three Volumes. Volume 1. Lecture IV.

"... [Page 198] but **Michael the great prince shall stand up at that time, whom I take to mean in this place, him, who is as God, the glorious Messiah, the manifested JEHOVAH**, who standeth for the children of Israel, as their deliverer; shall then deliver them by bringing to an end that haughty power that shall distress them ... **See Dan. XI. 44, 45. XII. 1-4. and 13 ver. ..."**
[Page 198] -

<https://archive.org/stream/courseoflectures01winc#page/198/mode/1up>

"... [Page 199] had not **Joshua**, that greatest of all generals, (**and the greatest figure of the conquering Michael that ever existed**) gone out against them. ..." [Page 199] - <https://archive.org/stream/courseoflectures01winc#page/199/mode/1up>

George Sale (AD 1697, Canterbury, Kent, England – AD 1736, London, England) was an Orientalist and practicing solicitor and an early member of the Society for Promoting Christian Knowledge; **George Psalmanazar** (AD 1679? - AD 1763), who according to his posthumously published autobiography, he was educated in a Franciscan school and then a Jesuit academy; **Archibald Bower** (AD 17 January 1686 – AD 3 September 1766) was a Scottish historian and educated at the Scots College, Douai, and became a Jesuit in Rome. He joined the Church of England a while after returning to London in 1726. He wrote a History of the Popes (1748–66, 7 volumes); **George D. Shelvocke** (baptised AD 1 April 1675 - AD 30 November 1742) was an English Royal Navy officer and later privateer; **John Campbell** (AD 1708 - AD 1775); **John Swinton** (AD 1703 - AD 1777) was a British writer, academic, Fellow of the Royal Society, Church of England clergyman and orientalist. In 1731 he was a fellow of Wadham College, Oxford, but migrated to Christ Church in 1745, and from 1767 until the year of his death he was Keeper of the Archives at Oxford University.

An Universal History, from the Earliest Account of Time. Compiled from Original Authors; And Illustrated with Maps, Cuts, Notes, &c. With A General Index to the Whole. Volume III; 1747; section VI. The History of the Jews from their Egyptian bondage, to their entrance into the land of Canaan.

"... [Page 355] as **the most received opinion is, CHRIST the Son of GOD**. All that need be added here is, **that this, who appears now in the bush, is the same who was afterwards to be the captain and guide of the Israelites in the desert**; that is, not an angel, or GOD the Father, but **CHRIST himself, as St. Paul affirms (42)**; for neither the FATHER nor HOLY GHOST are ever called by the name **of angel, i.e. a messenger, or person sent; whereas the SON is called the angel of the covenant by the prophet Malachi (43), as a title of his office, though not of his nature (44)**. ... For can they prove, **that Michael, was a created angel, seeing that name signifies one like unto GOD, and can only be applicable to CHRIST?** Can a created angel be styled **the captain of the LORD's hosts, as he is called in Joshua, of the prince of the people of GOD, as he is in Daniel; which office and title, the apostle tells us (48), belongs only to CHRIST, who is the Captain or Prince of our salvation?** Did ever an angel suffer himself to be wor- [Page 355-356] shipped, as that **which appeared to Joshua** did? Supposing, therefore, that **it was the same that appeared to Moses, Joshua, and Daniel, as Perrerius**

thinks (49), yet it will be far from following, that he was a created angel, or ministering spirit; on the contrary, it will be plain, that it was CHRIST the King of men and angels, blessed for ever (50).

(42) 1 Cor. X. 4.

(43) Mal. III. 1.

(44) Theodor. Osiand. Simler, & al. ...

(48) Heb. II. 10.

(49) Perrer. & al.

(50) Villet. in cap. III. Exod. quaest. 36." [Pages 355-356] -

[http://books.google.com/books?](http://books.google.com/books?id=EdgGAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

[id=EdgGAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=EdgGAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false)

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns.**

Section: LITURGICAL HINTS -- No. LXVI. "Understandest thou what thou readest?" - Acts, VIII. 30 St. Michael and All Angels.*

* See Bp. Heber's Parish Sermons, Vol. III.; Sermon for St. Michael's Day; and James on the Collects.

"... [Page 215] The **EPISTLE (Rev. XII. 7-12)** is not strictly such, but is an account of the vision in which John beheld **Michael** and his angels combating with the dragon and his angels. **There are many holy and learned men who suppose, from a comparison of the different passages of Scripture in which Michael the archangel -- that is, "the prince of the angels" -- is mentioned, that Michael (which is a Hebrew word, meaning, "who is like God") is only another name for the blessed Son of God himself, who is called in Daniel's prophecy, the great Prince who was to stand up for God's people (Dan. XII. 1.); whose voice all they who are in their graves shall one day hear; whom all the angels of God, as we know from St. Paul's epistle to the Hebrews, do serve and obey as their Prince and Sovereign; and who is, with great propriety, introduced by St. John, as the great Captain of the army of the faithful, in the words which begin this epistle :** "There was war in heaven: **Michael** and his angels fought against the dragon." **Christ** and his ministers fight against Satan and his cruel instruments, who are so far from prevailing, that they lose ground continually. **If Michael our Prince be with us, Christ Jesus, the Captain of our salvation, our Leader, then, though the combat may be sharp, yet the victory is sure; for, if he be for us, who can successfully be against us?" [Page 215] - <http://books.google.com/books?id=QCgFAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>**

Robert Hawker (AD 1753 – AD 1827) was an Anglican priest in Devon vicar of Charles Church, Plymouth. Called "Star of the West" for his popular preaching, he was known as an evangelical and author.

A New Uniform Edition of the Works of the Rev. Robert Hawker, D.D. late Vicar of Charles, Plymouth. The whole carefully arranged, revised, and considerably enlarged by the author. To which will be prefixed, A Memoir of His Life and Writings, and a highly finished

portrait, from a painting taken expressly for the work, in the seventy-fourth year of his age.
VOL. VI. 1829. -

[http://books.google.com/books?
id=PwUUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=PwUUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false)

"[Page 51] **ANGEL**. ... In Scripture we meet with many accounts of them. **The Lord Jesus Christ himself is called the Angel or Messenger of the covenant.**

And his servants are called by the same name. But them it should always be remembered, that these names, to **both the Lord and his people, are wholly meant as messengers**; for it is a sweet as well as an important truth that Christ is not angel; "for verily he took not on him the nature of angels." (Heb. II. 16.) [Page 51-52] So that as God, he is no angel; neither as man. I conceive, that it is highly important always to keep the remembrance of this alive in the mind. ..." [Pages 51-52]

"[Page 142] **CAPTAIN**. We meet this title in one passage of [Page 142-143] the word of God, and but one, as far as my memory chargeth me, **applied to the Lord Jesus Christ, and that is in the second chapter of Hebrews, and the tenth verse**. And very sweetly and eminently so, must we consider the name in reference to him. For he it was, most probably, **that Joshua saw in vision, long before his incarnation, before the walls of Jericho, as captain of the Lord's host, and before whom Joshua fell on his face. (Josh. V. 13.-15.) It is very blessed to see and know the Lord Jesus under this character, and to fight under his banner.**" [Pages 142-143]

"... [Page 163] Thirdly, Let us take a view of **some of the names and characters by which Christ is known in the Holy Scripture**, considered in the union of both God and man in one person, thus constituted as one **Christ. I say some of the names**, for to enumerate the whole would swell our Poor man's Concordance beyond the limits necessary to be observed, in a work of this kind. Christ in his two fold nature of God and man in one person, is known and distinguished in the sacred word, as, ...

... [Page 163] **The Angel of the Covenant, Mal. III. 1.** ... [Page 163-164]

... [Page 164] **The Captain of our salvation, Heb. II. 10.** ... [Page 164-165]

... [Page 165] **Michael, Dan. XII. 1. Rev. XII. 7.** ..." [Pages 163-165]

"... [Page 55] **ARCHANGEL** ... The question is, who is this archangel, twice, and but twice only, notice as such in Scripture? If the reader will consult both places, he will find that whomsoever it be spoken, it is **only spoken of him in office**. And if the reader will **compare the passage, particularly in Jude, with what the prophet Daniel saith, (chap. X. 13-21.)** I conceive that both together will throw light upon the subject, "Lo!" saith the prophet, "Michael, one of the chief princes, came to help me.". And again, he calls the same person, (ver. 21.) [Page 55-56] "Michael, your prince." In the passage of the apostle Jude's Epistle, he saith, "Michael, the archangel, when contending with the devil, he disputed about the body of Moses." It should seem, therefore, pretty plain, that this Michael is one and the same person. In one he is called prince, in the other, archangel. But in both, it is

evident, **that the name is a name of office**. For my own part, **I do not hesitate to believe that it is Christ himself, which is meant by the name archangel in Scripture**, and of whom it is said, "he shall be revealed from heaven with his mighty angels." (2 Thess. I. 7.) And elsewhere, the Lord Jesus describes this advent in similar words. (Matt. XXV. 31; Zech. XIV. 5; Matt. XVI. 27.) ... (in reference to the subject of the archangel we are now considering) ... Some have thought that the archangel spoken of by Jude cannot mean Christ, because it is there said, that he durst not bring against Satan a railing accusation, but said, The Lord rebuke thee. But this is not an objection in the smallest degree. The Lord Jesus durst not do it; not because he dared not, or had not the power, but because it belonged not to the Redeemer's character, "who, when reviled, reviled not again, but committed himself to him that judgeth righteously." (See Zech. III. 1-4.) Here we have a similar contest. Now that he who spake was the Lord, appears by his saying, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." **Hence, therefore, it is plain from this passage, that the angel before whom Joshua, as a type [Page 56-57] of the church, stood, was Christ, who is elsewhere called the angel of the covenant; (Mal. III. 1.) the same as Jacob spake of. (Gen. XLVIII. 16.) So that both the angel of the covenant an the archangel are one and the same; and both spoken of in the nature of the office and character of Christ, for Christ, "took not on him the nature of angels, but the seed of Abraham."** (Heb. II. 16.)

From **the whole view** of this subject, **I venture to believe, that, as Scripture speaks** ... and **that officially, that archangel is Christ**. ... the **Lord Jesus Christ is the person spoken of twice in Scripture as the archangel. See Malachi and Michael.**" [Pages 55-57]

"... [Page 508] MALACHI ... the word itself expresses, my angel or messenger, from **Malach, angel, or messenger**. ... **it is well known, that the Lord Jesus Christ himself**, as well as his messenger, **is spoken of by this same word in the third chapter and first verse**. This is striking, and highly proper to be regarded. The name of the person writing is called Malachi; in the first verse of the first chapter, John the Baptist is called my messenger by the same word Malachi, in the first part of the third chapter. And **Christ is called the messenger of the covenant, by the same word Malachi, in the middle part of the same verse of the same chapter**. So that Malach, a messenger of angel, is the common term made use of in reference to all under this character. And such views of the name tend, in my humble opinion, to confirm what I have before remarked in the former part of this Concordance, **under the word Archangel, (which see) that Christ, the glorious angel of the covenant ...** [Page 508-509]

... [Page 509] **Christ is expressly called the Angel of the covenant** ... And as we well know that **Jesus Christ is the all in all of the covenant, both the angel or messenger of it**; the fulfiller of it; the sum and substance of it; the administrator of it; in all present and everlasting concerns; we do no violence to the expression, when we express **Christ's personal offices in the great work of redemption**, by all and every term of character that can tend to bring home

the Lord Jesus to our affections, in the most endeared and endearing manner.
See Archangel. ..." [Pages 508-509]

"[Page 542] **MESSENGER.** There would have required no notice of the office of a messenger, by way of explaining the nature of it, being perfectly well understood, had it not been that **our Lord Jesus Christ**, when becoming our Redeemer, condescended to submit to this office also; but as the Lord Jesus, in his unequalled humility, vouchsafed to be the servant and messenger of JEHOVAH, every motive of affection and duty demands our attention to behold Jesus in this most gracious character. **The reader will have a better apprehension of the title when he is told that the same word translated messenger is also translated angel. Thus in Malachi, III. 1. it might be read, the angel of the covenant.** In like manner prophets, teachers, and ambassadors, are not unfrequently called messengers. (Mal. II. 7. 2 Kings XVI. 7.) The infinite graciousness and condescension of **the Lord Jesus in this character, serves therefore to recommend and endear him yet more to out heart;** and blessedly Jesus speaks of it to his disciples. "Whosoever will be great among you, (saith the humble Lord) let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. XV. [Page 542-543] 27,28.) **And it is most blessed indeed, to behold the Lord of life and glory thus engaged in all offices, and filling all characters, relating to his mediatorship. He is the all in all of the whole covenant,** At the call of his Father, he stood up from everlasting, the Head of his church and people, that he might fill all things. Hence to him the covenant of redemption was given; by him the whole covenant was fulfilled; in his almighty hand all the blessings resulting from the covenant are placed; and from him all must flow, in grace here, and glory hereafter, to his whole body the church. So that Jesus appears most lovely and engaging as JEHOVAH'S covenant in the full, and as the Surety of it, **the Messenger of it**, the Fulfiller of it, and the Administrator of it, both in time and to all eternity. Hail, **almighty Messenger** of thine own and they Father's will to mankind, "**thou Messenger and Interpreter**, one among a thousand, to shew unto man JEHOVAH'S uprightness! Be thou all my salvation, and all my desire; for thou hast made and finished thine everlasting covenant, ordered in all things and sure.]" [Pages 542-543]

"[Page 547] **MICHAEL.** The name is a compound of Mi, who-Co, the same-and El, God-so that Michael means, one with God. We meet with this name only fives times in Scripture: thrice in the prophecy of Daniel, chap. X. 13. 21-XII. 1, once in Jude 9, and once in Rev. VII. 7. I beg the reader to look at each of those passages; and when the several portions where this person is spoken of are fully considered, I leave it to the reader's own determination, hoping God the Spirit will be his teacher, who it is that is meant by Michael. See Archangel. - Malachi." [Page 547]

"[Page 705] **PRINCE.** This is **one of the titles of the Lord Jesus.** ... It may not be amiss to observe, in a work of this kind, that the Scripture attaches the title of prince to various characters among men. ... And the heads of families were

called Cohen, prince, and Cohenim, princes, by way of distinction. Indeed the word is sometimes rendered priest also, as in the case of Jethro, priest or prince of Midian. (Exod. II. 16.) ... And even Satan is called the prince of this world, and the prince of the power of the air. (John XII. 31. Ephes. II. 2.) The general acceptation, therefore, of **the term implies somewhat of power and dominion.**" [Page 705]

Samuel Horsley (AD 15 September 1733 – AD 4 October 1806) Church of England, was a British churchman, bishop of Rochester from 1792.

The Bishop of Exeter's CHARGE, 1804 and 1805; The Watchers and the Holy Ones. A Sermon preached in the Cathedral Church of Saint Asaph, on Thursday, December 5, 1805; being the Day of Public Thanksgiving for the Victory obtained by Admiral Lord Viscount Nelson over the combined fleets of France and Spain off Cape Trafalgar. By Samuel, by Divine Permission, Lord Bishop of St. Asaph. 1806

"... [Page 5] But the king saw **a celestial being, a Watcher and a Holy One**, come down from heaven; and heard him give order with a loud voice ..." [Page 5]

"... [Page 11] We read of another personage superior to Gabriel, **who is named Michael**. This personage is superior to Gabriel for he comes to help him in the greatest difficulties; and Gabriel, the servant of the Most High God, declares, that this Michael is the only supporter he has. This is well to be noted. Gabriel, is one of God's [Page 11-12] ministering spirits, sent forth, as such spirits are used to be, to minister for the elect people of God, has no supporter in this business but Michael. **This great personage has long been distinguished in our kalendars, by the title of "Michael the archangel."** ...

... I must observe by the way, with respect to the import of **the title of archangel, that the word, by its etymology, clearly implies [Page 12-13] a superiority of rank and authority, in the person to whom it is applied. It implies command over angels; and this is all, that the word of necessity implies**. ... Since we admit various orders of intelligent beings; it is evident, that a being highly above the angelic order may command angels.

Now Daniel calls him "one of the chief princes;" or, "one of the capital princes;" or "one of the princes that are at the head of all:" for this I maintain to be the full, and not more than the full import of the Hebrew words. Now, since we are clearly got above the earth into the order of celestials; Who are the princes that are first, or at the head of all? **Are they any other than the Three Persons in the Godhead? Michael therefore is one of them.** But which of them? This is not left in doubt. Gabriel, speaking of him to **Daniel, calls him "Michael your prince;" and "the great Prince, which standeth for the children of thy people;" that is, not for the nation of the Jews in particular, but for the children, the spiritual children of that holy seed, the elect people of God; a description, which applies particularly to the Son of God; and to no one else.** And in perfect consistence with this description of **Michael in the book of Daniel, is the action assigned to him in the Apocalypse; in which we**

find him fighting with the Old Serpent, the deceiver of the world, and [Page 13-14] victorious in the combat. That combat who was to maintain, in that combat who was to be victorious, but the seed of the woman? **From all this it is evident, that Michael is a name for our Lord himself, in his particular character of the champion of his faithful people**, against the violence of the apostate faction, and the wiles of the devil. **In this point I have the good fortune to have a host of learned on my side; and the thing will be further evident from what is yet to come. ..."** [Pages 5, 11-14] -
<http://books.google.com/books?id=AAdcAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

The London Encyclopedia, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, comprising a popular view of the present state of knowledge. Illustrated by numerous engravings, a general atlas, and appropriate diagrams. By the original editor of the Encyclopaedia Metropolitana, assisted by eminent professional and other gentlemen. In Twenty-two volumes. Volume. XIV. Medicine to Mithridates; Edited by Thomas Curtis, of Grove House School, Islington. 1839.

"[Page 483] **MICHAEL, or Michel, i.e. who is like to God?** ... The scripture account of Michael is that he was an archangel ... that he had an army of angels under his command (Rev. XII. 7.); that he fought with the dragon, or Satan, and his angels; and that contending with the Devil, he disputed about the body of Moses (Jude 9). As to the combat between **Michael** and the Dragon, some authors understand it literally. Others take it in a figurative sense: ... **It has been supposed that it was Michael who conducted the Israelites in their journey through the wilderness (see Exod. XXXII. 34. and XXXIII. 2.); who appeared to Moses in the burning bush, to Joshua in the fields of Jericho, and to Gideon and Manoah the father of Sampson. In a word, to him have been imputed the greatest part of the most remarkable appearances in the Old and New Testament. Bishop Horsely, in his remarkable sermon on Dan. IV. 17, labors to prove that Michael the archangel is the Redeemer.**" [Page 483] - <http://books.google.com/books?id=5eQqJ-AGK-YC&printsec=frontcover#v=onepage&q&f=false>

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; Merrill C. Tenney, General Editor/Moises Silva, Revision Editor. 2010

"... **Michael the Archangel ... E. W. Hengstenberg (Christology of the Old Testament, 2nd ed. 4 vols. [1858-68], 4:266-71) and some other Protestants have identified Michael with the glorious man dressed in linen (Dan. 10:5-6) and also with the "angel of the Lord" and then Christ. They, however, uphold the DEITY OF CHRIST.** ... J. E. ROSSCUP ..." -
<http://books.google.com/books?id=S4MZREX03u0C&printsec=frontcover#v=onepage&q&f=false>

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society.

Genesis 16:7; Commentary:

"... [Page 30] 16:7 **The angel of the Lord.** Since the angel of the Lord speaks

for God in the first person (v. 10) and Hagar is said to name "the LORD who spoke to her: 'You are the God who sees me'" (v. 13), **the angel appears to be both distinguished from the Lord (in that he is called "messenger"--the Hebrew for "angel" means "messenger") and identified with him.** Similar distinction and identification can be found in 19:1,21; 31:11,13; Ex. 3:2,4; Jdg 2:1-5; 6:11-12,14; 13:3,6,8-11,13,15-17,20-23; Zec 3:1-6; 12:8. **Traditional Christian interpretation has held that this "angel" was a preincarnate manifestation of Christ as God's Messenger-Servant. ...**" [Page 30] -
<http://books.google.com/books?id=tjWYWz-7NBMC&printsec=frontcover#v=onepage&q&f=false>

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 – AD 22 October 1708) was a Dutch theologian.

Sacred Dissertations, on what is commonly called the Apostles' Creed. By Herman Witsius, D.D. Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden. Translated from the Latin, and followed with Notes, Critical and Explanatory, by Donald Fraser, Minister of the Gospel, Kennoway. In Two Volumes. Volume II. 1823.

"... [Page 538] NOTE XLVII. Page 276. ... **Witsius thought, on the contrary, ... Archangel, and that this is Christ himself, the Lord of all.** The same opinion was held by Cloppenburgh, Vogelsangius, Pierce, and others, of former times; and of late, it has been strenuously supported by Bishop Horsely. The Bishop agrees with our Author, too, in thinking, that the Michael we read of in Daniel, Jude, and Revelation, is no other than the Son of God. If the learned reader is disposed to investigate this point, **he may consult Horsley's Sermons, and the Exercitatio De Michaele by Witsius.** ++ At the close of that Dissertation, it is stated by the Author, **that some writers apprehend the name Michael to be given to our Saviour in Rev. XII.** but to a created angel in Dan. X. and Jude 9. With his usual candour, he adds, that while **he himself believes Christ to be intended wherever we read Michael ...**

++ Miscel. Sacra, Tom. II. Exer. 4." [Page 538] -
<http://books.google.com/books?id=DKQPAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

[Latin] Hermanni Witsii, Miscellaneorum Sacrorum, Tomus Alter. Continens XXIII. Exercitationes, maxima ex parte Historico - & Critico-Theologica; nonnullas in Ultrajectina, alias in Leidensi Academia, Studiose juventuti exhibitas. Quibus accesserunt Animadversiones Irenicae ad Controversias quasdam Anglicanas; ut et Orationes Quinque. 1736.

"... [Page 96; internally Page 73] EXERCITATIO III. DE SERMONE DEO ... VII. Apud Philonem ejus generis occurunt plurima. Taceo quae ex Platone sumsit, de quibus mox commodior erit dicendi occasio : ex suae religionis principiis multa habet, quae nostro plus servint instituo. In libro de Agricultura, p. 195. editionis Parisiensis 1640. scribit, Verbum, promgenitum Dei filium, gubernationi mundi a Deo esse praefectum. ...

... Praefecto his Recto Sermone, Primogenito Filio, qui curam sacri hujus gregis tanquam magni Regia Prorex in se recipiat. Dictum enim est alicubi : **Ecce ego sum mittam Angelum meum ante faciem tuam ut custodiat te in via. Exod. XXIII:20. Ecce, sermonem, qui idem sit Filius primogenitus, magni Patris Prorex, & Angelus ille in cuius medio nomen Dei est.** ...

... Quod si nondum quisquam est dignus ut Dei filius appelleatur, tu tamen da operam ut ornatus sis sicut VERBUM IPSIUS PRIMOGENITUM, **Angelus antiquissimus**, & quidem variarum appellationum Archangelus : videlicet principium, nomen Dei, & Verbum dictus, & homo facus ad imaginem, & videns ille Israel. Mox subdit ... Nam si nondum idonei simus ut nominemur Dei filii, simus saltem Verbi istius Sacratissimi, quod ejus sempiterna imago [Page 96-97; internally Page 73-74] est. Image enim Dei est Verbum illud antiquissimum. ..." [Pages 96-97; internally Pages 73-74] - <https://archive.org/stream/hermanniwitsiim01witsgoog#page/n96/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n97/mode/1up>

"... [Page 104; internally Page 81] **Hoc autem est Angelus ille qui Mosi apparuit in rubo, & qui semetipsum Deum Abrahami, Isaac & Jacobi nuncupavit. Exod. III:2,6.** & cujus benevolentiam, uti omnis benedictonis sontem laudat Moses Deut. XXXIII:16. Sin posterior explicatio magis arrideat, significabitur Verbum illus quod se ad populam suum missurum stabili pacto pollicitus est Deus. Et tunc conferri hoc dictum potest sum Exod. XXIII:20. & Deut. XVIII:18. ubi Deus promittit [Page 104-105; internally Page 81-82] se missurum Israeli Angelum in cujus medio nomen suum sit, & excitaturum iis Prophetam cujus ori verbum suum indate. Utrovis exponas modo, idem Filius Dei notatur, quo mediante, & de quo, populo olim locutus est Jehovah; & qui venit ad illud tempulum, de quo Haggaeus loquitur, & cum Spiritu suo stetit in medio populi. Ex his, & si quae his similia sunt, Veteris Testamento dictis, Johannis locutionem desumptam esse malo credere, quam ex Chaldaeis paraphrasibus, aut Platonis dissertationibus. ..." [Pages 104-105; internally Pages 81-82] -
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n104/mode/1up>
<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n105/mode/1up>

"... [Table of Contents] EXERCITATIO IV. DE MICHAELE BREVIARIUM.

- I. Michaelis & Archangeli nomen sexies in sacria exstat.
- II. Tres sunt de Michaele sententia.
- III. Michael notat, quis, vel qui est sicut ille Deut.
- IV. Archangelus non nisi unus est, & caeterorum omnium Angelorum princeps.
- V. Idcirco boni Angeli, Angeli Michaelis dicuntur.
- VI. Idem magnus Princeps populi Dei est.
- VII. Judas ei eadem attribuit verba que Zacharias Angelo qui est Jehova.
- VIII. Veterum Hebraeorum Catechesis de Angelo Principe populi Israeliticu.
- IX. Acuta Masii observatio.
- X. Insignia Mosis Nahmanidae locus.
- XI. Mira de Metatron.
- XII. Alii Michaelem unum ex creatis Angelis esse volunt.

XIII. Quia Archangelus a Christo distinguitur.

XIV. Et Michael, unus principum primiorum dicitur.

XV. Eique limitata adscribitur potentia.

XVI. Et persona aliqua Divina quae missa est, se a Michaele distinguit.

XVII. Indignum majestate Filii Dei videtur, quod non ansit maledictum ingerere Diabolo.

XVIII. Michaelis nomen pie imponi potest persona creatae.

XIX. Eaque Princeps bonorum Angelorum esse; aque ac Beelsebul malorum.

XX. Cui etiam sui Angeli attribuantur, non minus quam Draconi.

XXI. Quedenique tam Princeps populi Israelitici esse potest, quam Diabolus Princeps hujus mundi.

XXII. Zacharias de Angelo Domino non prorsus eadem dicit, que Judas de Michaele.

XXIII. Hebraeorum commentationes de Metatron Cabbalistica sunt.

XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstret Dominum.

XXV. Unus aut primus principum primiorum non est redigendus in ebrum ordinem.

XXVI. Gabriel uno Michaele adjutore contentus suit.

XXVII. Michael non distinguitur a Christo, sed a Gabriele.

XXVIII. Ouk etolmese notare potest, non duxit consultum.

XXIX. Sunt qui putant per Michaelem, aliquando Christum, aliquando creatum Angelum designari.

XXX. Epikrisis.” **[Table of Contents]**

“... **[Page 129; internally Page 106]** EXERCITATIO IV. DE MICHAEL BREVIARIUM. ... XXIV. Tuba Archangeli notare potest tubam Christi, qua se Angelorum demonstret Dominum.... XXIV. Caeterum nec adversae sententiae patroni, qui Michaelem & Christum pro eodem habent, ad primum conflictum vicias facile manus dant: se quoque instructos umbone rati, quo immissa retudant spicula. Non enim deesse sibi quod contra argutantibus reponant. Postulat itaque aequitas, ut quae dicunt orine singula expediantur. Ad primum argumentum observat Cloppenburgius, loco citato, §. 23. minime liquidum esse, quod I. Thess. IV:16. **Archangelus a Christo Domino** & Judice distinguatur: possumus enim dicere, simile hic esse schema dictionis, I. Sam. III:21. quoniam manifestaverat se Jehova Samueli in Siloh, in verbo Jehova. Ut, quemadmodum illic exponendum est, in verbo Jehova, in verbo suo; similiter & hic celeusma, & vox Archangeli, nec non Dei tuba, intelligatur celeusma, & vox ac tuba ipsius Christi Domini, qua in glorioso illo adventu suo se demonstrabit Archangelum & Deum. Eleganter, ut solet, Vogelsangius: Exerc. Theol. p. 623. **Tantum singulari numero Archangelum legimus. Qui Christus est, Salvator.** Qui & venturus aliquando dicitur cum celeusmate atque voce Archangeli, hoc est tali cum voce, qua sese demonstrabit principem Angelorum, quaque pro auctoritate **[Page 129-130; internally Page 106-107]** omnes illos adesse jubebit; tanquam satellites. Ne quis creatum Angelum, quasi aeneatorem Christi, & anteambulonem forte imaginetur. In eundem sensum Coccejus, aliique. ...”

[Pages 129-130; internally Pages 106-107] -

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n129/mode/1up>

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n130/mode/1up>

“... [Page 131; internally Page 108] EXERCITATIO IV. DE MICHAELE BREVIARIUM. ... Epikrisis. ... XXX. Meam si quis sententiam cognoscere desiderat; is sic habeto. Hactenus existimani & docui, loca omnia quae de **Michaele agunt, de Filio Dei, Angelo foederis, Christo Domino**, intelligenda esse. Neque est quod illius me interpretationis poeniteat pigeatve. Nam praeterquam quod praestantissimos secutus sum auctores; rationes pro ista parte, non quidem singulae, at cunctae tamen & in cumulo sumtae, potiores mihi visae sunt. Non tamen ita, ut putem eam sententiam nimis asseveranter & dictatorie esse urgendam; quum & aliquid reponi rationibus illis queat: & adversae sua non destituantur probabilitate. In talibus quaestionibus magis mihi placet haesitantis ingenii modestia, quam considerata determinandi pervicacia.”

[Page 131; internally Page 108] -

<https://archive.org/stream/hermanniwitsiim01witsgoog#page/n131/mode/1up>

Reinerus Vogelsangius (AD 1610 - AD 1679) was a Dutch Divine of the 17th Century, Professor of Theology (AD 1676 - AD 1679), author of Theological Exercitations, and a Physical Disseratation concerning the world.

Reineri Vogelsangii V. D. Ministri in Ecclesia Silv-Ducensi, & S. S. Theologia in Illustri ibidem Gymnasio Professoris Exercitationes De Theologica. De Revelatione Supernaturali, &c. De Scriptura, ubi speciatum de 70. Interpretum Fabula, de Textu Samaritico, de Punctorum Antiquitate &c. De Natura Dei. De Mysterio Trinitatis. De Decretis Divinis. De Prædestinatione. De Creatione, deque Creaturis intelligentibus praecipue. De Providentia. De Officiis Creaturarum Rationalium. De Bonis Et Malis Angelis. De Peccato Adami Et Originali. De Viribus Liberi Arbitrii Hominis Lapsi &c Tractatis inibi majoris momenti Controversis, que Christianis Catholicis intercedunt cum Atheis, Philosophis, Paganis, Judaeis, Antitrinitariis, Pelagianis, Semi-Pelagianis, Pontificiis, &c. erutis etiam plurimis & elegantiori literatura monumentis. Roterodami. Ex Officina Arnaoldi Leers Junioris. 1668. or Ex Officina Stephani DuMont. 1665.

"... [Page 631:617] **Michaelem porro eodem commate Christum intelligimus, vere Dominum dominantium & Regem regum.** Quem proinde Gabirel accurate Primum descripsit primariorum principum. Primum, inquam, non unam: ut numerus cardinalis, quem textus exhibet, juxta [Page 631:617 - 632:618] frequentem Hebraismum pro ordinali accipiatur. **Potestas certe Regis Messiae in quatuor praecipue Monarchias, invicem sibi successuras, retro secundi capit is commate quadragesimo quarto disertissime suerat commendata.** Fore videlicet, ut regnum Messiae omnia tandem regna illa contereret, ipsum vero perstaret in sempiternum. **Nomen Michaelis augustum est, quasi quaequieris: Quisnam est uti Deus? Quae omnino Christi goria est.** Et vero Michael, qui Princeps Judeorum antonomastice audiat, quod commate postremo hujuscce capit is elogium illi tribuitur, **Angelus intelligi alias non potest praeter eum, qui creator idem est Angelorum.** Cujus pugnam cum Dracone Johannes commemorat, **Christum utique designans, qui serpentis caput obtrivit.** Alibi Michael, qui & Jehovah, notam convitii Diabolo impingere non sustinuit, hoc tantum inquiens, **Dominus te increpet: insigni mysterio. Nimirum, quia Filius nihil quicquam dicere aut facere potest, nisi quod Patrem audiverit & viderit**

dicentem atque facientem. Ut vel hinc eadem illius & voluntas & bonitas & naturas cum Patre demonstretur. ..." [Pages 631-632, internally Pages 617-618] - http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYS_ID=PHYS_0632
http://gdz.sub.uni-goettingen.de/dms/load/img/?PPN=PPN634962590&DMDID=DMDLOG_0027&LOGID=LOG_0029&PHYS_ID=PHYS_0631
<http://books.google.com/books?id=XDpKEGDSuCwC&printsec=frontcover#v=onepage&q&f=false>

Johannes Cloppenburg (AD 1592 - AD 1652) was a Dutch Calvinist theologian.

J. Cloppenburg, S. S. Theol. Doctorus & in Acad. Franeq. Professoris; Exercitationes Super Locos Communes Theologicos: Quibus praecipui Religionis Christianae articuli lucide explicantur, ac ab Adversariorum corruptelis nervose vindicantur. 1653.

"... [Page XVI] Reliqua Disputationis Octavae. Respondente CASPARO DETSI, Ungaro. Thess I. ...

... 9. Bis in Scriptura exstat vocabulum Archangeli in numero singulari. I . Thess. 4. 16. Iudea. 9. Quare neque illud ex Scri- [Page XVI-XVII] ptura affirmari potest, esse plures in coelesti Hierarchia Archangelo. Unde illud liberae disquisitionis est Problema: An Archangelus a Iuda nominatus Michael, sit Angelus creatus; **An Christus ipse Angelorum caput: quod posterius videtur suadere locus Apoc. 12. 7.** [Pages XVI-XVII] - <http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page XIV] **28. Obiter adnotamus ad locum Psal. 34. 8. Thesin quidem nostram illic affirmari; tamen nobis adlubescere, ut non accipiamus singularem numerem per Enallagm pro plurali, Angelus pro Angeli, quod interpretibus placet unanimi fere consensu: sed ut servetur numeri singularis proprietas, & intelligatur Angelus ille Foederis Filius Dei, qui ut princeps Exercitus Dei Josuae se exhibuit: Josue. 5. 13. 14.15. qui vere Angelorum castra metatur.** [Page XIV] - <http://books.google.com/books?id=9ZcUAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Ralph Griffiths (AD c.1720 – AD September 28, 1803) was a journal editor and publisher of Welsh extraction. In 1749, he founded London's first successful literary magazine, the Monthly Review (1749–1845), and remained its editor until his death in 1803.

The Monthly Review for January, 1806. By Ralph Griffiths.

"... [Page 333] THANKSGIVING SERMONS, Dec. 5, 1805.

Art. 38. The Watchers and the Holy Ones. -- Preached in the Cathedral Church of St. Asaph, Dec. 5, 108, &c. By Samuel, by Divine Permission, Lord Bishop

of St. Asap. 4to. 2s. Hatchard. This singular sermon consists of two parts, viz. theological exposition, and political reflection. In the first, which is by much the most extended, the R. R. preacher endeavors to explain to what class of beings belong the "Watchers" and "the Holy Ones," mentioned in the text (Dan. IV. 17.) The opinion, that they are to be understood as angels of a distinguished rank, making the Cabinet or privy counsel of the Deity, is vehemently opposed; and **the Holy Ones are interpreted to mean 'the Three Person of the Godhead,' of which Michael the archangel is one, 'the description of whom particularly applies to the Son of God.'** ... We doubt whether the Orthodox will approve the Bishop's account, which makes **the second person of the Trinity** contend with the Devil about the body of Moses. **Here, however, we wish not to argue, but merely to report.**" [Page 333] -
<http://books.google.com/books?id=Ff7kAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Campegius Vitrunga Sr., or Kempe Vitrunga[1] (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722) was a Dutch Protestant theologian and Hebraist. His youngest of four children was Campeius Vitrunga (1693-1723). Vitrunga, a follower of Johannes Cocceius, was a supporter of prophetic theology. Source -
http://en.wikipedia.org/wiki/Campegius_Vitrunga

[Latin] Campegii Vitrung Sacrarum Observationum Liber Quartus: In Quo De Rebus variis argumenti, & utilissimae investigationis, Critice ac Theologice, disseritur; Sacrorum in primis Librorum Loca multa obscuriora nova vel clariore luce perfunduntur. FRANEQUERA, Apud JOHANNEM GYZELAAR, Illustrum Frisiae Ordinum atque corundem Academiae Typographum Ordinatum, 1700. - <http://books.google.com/books?id=AEZBAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

CAP. XIV

"... [Page 201] CAP. XIV **Notabiles & animadversione dignissimae Historiae duae, quae in Libro Judicaum leguntur de ANGELO SACERDOTE, qualis apparuit duobus illustribus Viris, Gideoni & Manoae, recensentur & illustrantur, & ex illis omnino probandum suscipitur; tum vere Angelum Jehova in duobus illis casibus sacrificium fecisse Deo, & in flamma sacrificii oblati in coelos enectum esse, tum etiam, Angelus illum Jehova fuisse verum Jehovah FILIUM DEI, hoc nomine κυριος insignitum in Historia Populi Hebrei.** ..." [Page 201]

"... [Page 212] **1. ANGELUM DOMINI, qui in binis his locis memoratur, considerandum esse ut SACERDOTEM. 2. ANGELUM illum DOMINI ipsum esse FILIUM DEI, olim manifestandum in carne: quibus rite demonstratis caetera facilius fluent.** [Page 212]

"... [Page 215] XVII. Transimus ad alteram hypothesis, sequenti dissertationi a me substratum, quod nimurum Angelus, qui Gideoni & Manoae apparuit, non fuerit de genere creatorum Angelorum, sed Angelorum & hominum Princeps, ipse Filius Dei, alias **מִיכָּאֵל** [MICHAEL] & **ἀρχάγγελος** [ARCHANGEL] dictus. Christianis hominibus, qui

**mysterium sanctae τριάδος credunt, id non difficuler persuasero;
Judeorum & sectatorum Socini nunc fere rationem non habeo. ..." [Page
215]**

Martin Luther (AD 10 November 1483 – AD 18 February 1546) was a German monk [Order of St. Augustine], Catholic priest, professor of theology and seminal figure of the 16th-century movement in Christianity known later as the Protestant Reformation, "the Dr. Luther" of the Lutheran movement.

[German] D. Martin Luthers Werke: Kritische Gesamtausgabe; D. Martin Luthers Deutsche Bibel 1522-1546, Elfter Band Zweite Halft Die Ubersetzung des Prophetenteils des Alten Testaments (Daniel bis Maleachi). Hermann Bohlaus Nachfolger / Weimar; 1960.

[German/Dutch] 1541 Translation:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] selbigen zeit,
wird sich auffmachen der grosse Furst Michael, der fur die Kinder deines Volks
stehet, Denn es wird ein solche trübselige Zeit sein als nicht gewest ist, sint das
Leute gewest sind, bis auss diese zeit.

**WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie
auch Apoc. XII. den hErrn Christum selbs da durch,** Die hie niden auff
Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs
Evangelium, Denn er nennet in den grossen Fursten. ..." [Page 108; 1541
Translation; Page 109; 1545 Translation] -
<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>
<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>
or also:
[http://books.google.com/books?
id=320IAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false](http://books.google.com/books?id=320IAQAAIAAJ&printsec=frontcover#v=onepage&q&f=false)

Full Text of Page 108:

"... [Page 108; 1541 Translation; Page 109; 1545 Translation] 1541 ... Er
nennets gepflanzt, Denn der Bapst hat ein Paradis aller luft zu Rom, oder in der
Kirchen, gemacht, da er aller Welt, Gut, Gewalt und Ehre, frey nach seinem
willen braucht.

BVR selbigen zeit, wird sich auffmachen der grosse Furst Michael, der fur die
Kinder deines Volks stehet, Denn es wird ein solche trübselige Zeit sein als
nicht gewest ist, sint das Leute gewest sind, bis auss diese zeit.

**WIE wol Michael eins Engels name ist, doch verstehen wir hie, gleich wie
auch Apoc. XII. den hErrn Christum selbs da durch,** Die hie niden auff
Erden mit seinen Engeln, das ist Predigern, streittet wider den Teufel, durchs
Evangelium, Denn er nennet in den grossen Fursten. DERselbige hat sich nu
auffgemacht, und stehet fur die Christen, und tröstet sie, mit dem Wort der
Gnaden. DENN his da her ist die grewlichst zeit gewest, als auff Erden ie
gewest ist, WIE Christus diese wort auch füret, Matth. [Bl. XIII.] XXIII. Und

wo diese Tage nicht verkürzt weren und auffgehöret hetten, So were sein Mensch selig worden, auch die Edomiten, Moabiten, Ammoniten nicht. DENN es schon angefangen in Welschenlanden, zu Rom und mehr Orten. Das man Epicurisch aus dem Glauben ein gespött gemacht, und die Kinder auch nicht mehr teusset. Also were beide Tauffe, Sacrament, und Wort alles aus gewest, und sein Mensch mehr selig worden. ...

... **9: Dan[iel]. 12,1 14: Off[enbarung]. 12,7. 19: Matth[ew]. 24,21f.**" [Page 108; 1541 Translation; Page 109; 1545 Translation] -
<https://archive.org/stream/s12werkediedeuts11luth#page/108/mode/1up>
<https://archive.org/stream/s12werkediedeuts11luth#page/109/mode/1up>

Philipp Melanchthon (AD 16 February 1497 – AD 19 April 1560), born Philipp Schwartzerd, was a German reformer, collaborator with Martin Luther, the first systematic theologian of the Protestant Reformation, intellectual leader of the Lutheran Reformation, and an influential designer of educational systems. He stands next to Luther and Calvin as a reformer, theologian, and molder of Protestantism. Along with Luther, he is the primary founder of Lutheranism.

[Latin] In Danielem Prophetam Commentarius, editus a Philippo Melanthone, Anno 1543.
- <http://books.google.com/books?id=1llSAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 122] Eadem de Gog & Magog apud Ezechielem & in Apocalypsi di[c]untur. Ezechiel ait, God & Magog, factis ingentibus vastationibus, tandem in montibus Israel perituros esse.

Esti de iudicio ultimo Christi intelligi potest, tamen arbitror significari praelia quae piis erunt in hac ultima mundi senecta cum ..., qui vincentur in montibus Israel, id est, seu in locis ecclesiae in qua uere sonat Euangelium, vel a populus uere inuocantibus deum in fide filii eius Iesu Christi. Non enim vincetur ... nisi per filium dei dimicantem pro sua ecclesia, ut infra clare inquit Daniel. capite 12. **Stabit Michael, is est, Christus dux magnus pro filius populi.** Sed & apud Daniele & apud Ezechielem magne vastationes denunciantur, quas ut deus mitaget, toto pectore petamus. ..." [Page 122]

"... [Page 136] Porro hic locus admoneat nos de praesentia Christi, Quod videlicet filius Dei semper assuerit Patribus quodque vere nunc quoque Ecclesiae adsit, exaudiat & gubernet inuocantes ipsum, Sicut dicit in Euangilio, Ecce, ego vobiscum sum, &c.

Item, Ubiunque duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum. [Page 136-137] Item, Ascendit, ut set dona hominibus, &c.
Gene. 48. inquit Iacob de Christo, Angelus qui eripuit me ex omni malo, benedicat Pueris, &c.

Et Joh. 1. dicitur, Omnia per ipsum facta sunt, &c

Et hic interest colloquio Angelorum apud Danielem.

Et Paulus inquit, Omnes bibebant de spirituali petra eos comitante, Petra autem erat Christus.

Sic nos statuere debemus adesse Christum, exaudire, iuuare, & gubernare nos, Idque vocat scriptura regnu Christi: sed infirmitas humanae mentis non potest sic intelligere Regum Christi cogitat de eo, tanquam de absente: non agente aliquid nobiscum. Sed his tenebris humanae rationis repugnandu est, & iuxta testimonia pro millionum, &c iuxta haec exempla credendum, Quod vere adsit nobis, exaudiatur, & iuuet inuocantes ipsum.

Haec breviter adieci de Interpretate vaticinii, que vocat Palmoi, id est, admirabilem quandam, sicut alibi Christus vocatur admirabilis consiliarius.
[Page 137-138]

Est & illud considerandum, quod adese filius Dei, cum sit mentio summae calamitatis, ut significet se in illa ipsa calamitate futurum esse in excubiis, Sicut infra inquit, In illo tempore Michael, qui stat pro Filiis populi, &c. Haec est magna consolatio, praesertim hoc tempore, scire, quod Christus sit in excubiis pro nobis. ..." [Pages 136-138]

"... [Page 214] Alii aliter de sententia huius capitinis disputant, sed iudico hanc esse simplicissima enarrationem. **Adfuit autem bono angel dux Michale, quem cum him & infra uocet ducem po-** [Page 214-215] **puli dei, intelligo esse ipsum filium dei, λόγοις, ut a Ioanne nominatur.** Hunc ducem & supra scribit interesse colloquio in capite octavo, ubi angelus ab illo domino petit interpretationem visionis.

Adesse cum & in hoc colloquio, ac Danielis labra attingere, & consternatum recreare, adparet. Semper enim adfuisse filium dei ecclesiae, eamque, defendisse contra furorem diaboli, certum est. Ideo Ioannes inquit, Omnia per ipsum facta sunt. Loquitur enim non tantum de conditione rerum, sed etiam de gloriiosis liberationibus, ecclesiae. Texit populum in mari rubro, & in deserto, Defendit Iosue, Gedeonem, Samuelem, Davidem, Eliam, Elisaeum, & alios fideles gubernatores sui populi.

Ideo inquit Iacob, Benedicat his pueris angelus, qui me eripuit ex omnibus malis. Haec uerba conueniunt ad filium dei, qui uere liberat ab omnibus malis, uidelicet a peccato, ab ira dei, a morte aeterna, ab insidiis diaboli. Non enim sine eaussa nominatim dicitur, ab omnibus malis. Haec gloria non potest tribui ministris angelus, qui etiamsi protegunt corpora piorum, tame nec peccatum nec aeternam mortem tollere possunt. ..." [Pages 214-215]

"... [Page 370] **TERTIA consolatio, quod in his tantis periculis habitura sit ecclesia defensorem filium dei. Ideo hic in textu dicitur, Illo tempore stabit Micael dux magnus pro filiis populi sui.**

Hac voce omnes pii se confirment, quam quidem & Christus ipse nobis inculcat, inquiens, Ego vobiscum sum usque ad consummationem mundi.

In tanta dissipatione, in tanti aerumnis, pii videntur deserti a deo. ..." [Page 370]

"... [Page 371] **Dixi autem supra, semper adfuisse filium dei ecclesiae suae. Ideo hic vocatur dux magnus Micael, sic enim nominat filium dei. Adpellatio nota est. Quis sicut deus, id est, quantus est hic, qui est sicut deus, qui est imago aeterni patris, potens, misericors, liberator, vindex. ..." [Page 371]**

Heinrich Andreas Christoph Hävernick; "(Dec 29, 1811, Kröpelin – Aug 19, 1845, Neustrelitz), Protestant theologian and OT exegete. After a solid philological training, Hävernick studied Protestant theology and Semitic languages from 1827 to 1830 in Leipzig, Halle, and Berlin, where he received his Lic.theol. and Dr.phil. A follower of F.A.G. Tholuck in the theological controversies of the period, in Berlin he became a devoted student of E.W. Hengstenberg. On the recommendation of both, he received a call to the École de Théologie in Geneva in 1832. In 1834, he completed his habilitation in Rostock...", source - http://referenceworks.brillonline.com/entries/religion-past-and-present/ha-vernick-heinrich-andreas-christoph-SIM_09221?s.num=126&s.rows=50&s.start=80

[German] Commentar über Das Buch Daniel. Von Heinrich Andreas Christoph Hävernict, Licentiat der Theologie. Hamburg, bei Friedrich Perthes. 1832.

Daniel 12, Ver. 1:

[German] "... [Page 551; Internally Page 493] Wir dagegen verstehen hier die mit der, als ein Ganzes zusammengefassten, Erscheinung des Messias (Michael) überhaupt verbundenen Leiden und Drangsal ..." [Page 551; Internally Page 493] - <https://archive.org/stream/commentarberdas00hvgoog#page/n551/mode/1up>

[English, Personal Translation with Google Translate help] "... We, however, understand that in this place, as a whole combined, **[as the]** appearance of the Messiah (**[who is]** Michael) **[along with]** all **[the]** related suffering and tribulations ..." **[English, Personal Translation with Google Translate help]**

[German] "... [Page 557; Internally Page 499] Denn diese Errettung des Volkes im eigentlichsten Sinne des Wortes konnte nur durch den Messias (Michael) geschehen, wobei es sich dann von selbst versteht, dass das vorher erwähnte Schützen und Befreien des Volkes von Seiten des Sohnes Gottes nur die Erscheinung des Erlösers sehn und die gemeinten Drangsale nur die mit derselben verbundenen sehn konnen. ..." [Page 557; Internally Page 499] - <https://archive.org/stream/commentarberdas00hvgoog#page/n557/mode/1up>

[English, Personal Translation with Google Translate help] "... For this salvation of the people in the truest sense of the word, could only be done by/through the Messiah (**[who is]** Michael), where it then goes without saying that **[by His]** protecting and freeing the people **[whom are on]** the side of the

Son of God previously mentioned, [can] only be seen as the appearance of the Saviour/Redeemer and the intentioned tribulations can only be seen as the same that are associated [with it]. ..." [English, Personal Translation with Google Translate help]

Jacobus Ode (AD 11 December 1698 in Zutphen , AD † 28 November 1751 [1] in Utrecht)) was a Dutch Philosopher, Reformation Theologian, Mathematician, Astronomer, Geographer and Physicist. source - http://de.wikipedia.org/wiki/Jacobus_Od%C3%A9

[Latin] Jacobi Ode, Professoris Trajectini, Commentarius De Angelis. Bibliopolas. 1755.

[Latin] "... [Page 1057] I. Si denique per illud intelligus tantummodo cultum caeremoniale, quem Moses instituerat, qui que hactenus per captivitatem interruptus erat; putesque, disceptionem inter Michaelem, & Diabolum fuisse, an iste restituendus esset nec ne; veluti ex coll. Zach. 3. commonstrare conatus fuit JOH, GOTHOFR. BACHMANNUS (m), & ab hac opinione se non prorsus alienum fuisse prodidit HAMMONDUS (n); Filius Dei, qualis certe fuit ille Angelus Jehovae Zach. 3. adversus Diabolum disceptavit, quod Diabolus omni conamine impedire molitus fuerit, ne iste cultus, cuius sacrificia erant typi corporis Christi, semel pro peccatis electorum omnis generis hominum, qui laqueris Diaboli tenebantur captivi ad ejus libitum, in sacrificium Deo offerendi, restitueretur, & ita sensim ejus potestas, tandemque penitus aboleretur.

J. Quia Dominus cum hortationis clamore, cum voce Archangeli, & cum tuba Dei, descendet e coelo I Thess. 4:16. Quorum verborum sensum si recte ceperim, clamor ille atque haec vox formabitur ab ipso Domino sc. Christo Jesu, & tuba Dei instabatur ab angelis sec. Matt. 24:31, coll. cum I Cor. 15:52. Simil modo, quo, sonus tubae vehemens admodum olim in monte Sinai ab angelis fuit factus; & vox, qua Lex ad populum ferebatur, ab ipso Dei Filio formata: Vid. Exod. 19:16, coll. cum Exod. 20:1,2, & Acts. 7:38,53. Si ideoque vox Archangeli sit vox ipsius Domini Christi, sponte sequitur, Filium Dei esse illum, qui apud Judam vocatur Michael Archangelus, adeoque ipsum Michaelem. Nec enim facile crediderim, plures esse Archangelos, quod sibi persuasit ALTINGIUS (o); multo minus dixerim, eos esse quatuor numero, utpote pro arbitratu conflictos a Judaeis: Vid. VITRINGA (p) & Auctor Cabbala Demudata (q). Illum autem τοῦ Ἀρχαγγέλου titulum optime convenire, & singulare cum efficacia tribui posse ac soli debere Filio Dei, abunde docuerunt GOCCEJUS (r), CLOPPENBURGIUS (s), VOGELSANGIUS (t), atque LAMPIUS (u).

K. Quia si attenta mente perpendamus, quae vidit Johannes in coelo, & memoriae prodidit Apoc. 12:5-11, facili negotio intelligimus, Michaelem esse Filium Dei. Quippe:

¶. Filius istius mulieris, quae representabat Ecclesiam Judaicam internam, ex qua natus erat ille, raptus est ad Deum & thronum ejus. Cum autem iste procul omni dubio sit Filius Dei, isque, postquam raptus esset [Page 1057-1058] ad Deum & thronum ejus, vocetur Michael, ut pateat, neminem alium esse, de quo

vere dici aut quaeri jure potest: Quis est sicut hic Deus fortis; liquere potest, Michaelem esse Filium Dei.

¶. Michael and angel ejus memorantur vs. 7. Jam vero angeli passim dicuntur esse Christi jure creatonis, beatitatis in eos collate, & supremi imperii, quod, praesertim post adscensionem in coelem, in eos fuit adeptus. Vid. Ps. 91:11, 103:20, 104:4, 148:2, Matt. 13:41, 16:27, 24:31, coll. cum Heb. 1:6, 2:7-9, Eph. 1:20,21 & I Peter. 3:22.

λ. Michael & angel ejus praeliari visi sunt Dracone & angelis ejus. Eum autem, qui inimicitiam exercebat cum illo Serpente, quique sub Veteri Testamento pugnavit contra Diabolum, esse Filium Dei, cognoscitur ex Gen. 3:15, & probatum dedimus ex Dan. 10:13 & Zach. 3:2.

7. Michael vicit Diabolum, eumque de coelo projecit in terram. Eum autem, qui id grande opus perfecit, esse Christum Filium Dei patet ex Matt. 12:29, Luc. 11:22, coll. cum Luc. 10:18, Heb. 2:14, & I Joh. 3:8.

π. Coelites illam victoriam atque potestatem ex ea natam vs. 10 & 11, tribuunt Christo, ac ipsi dicuntur vicesse Diabolum per sanguinem Angi, & per sermonem testimonii sui. Ut adeo Michael debuerit esse Filius Dei.

ι. Draco iratus adversus mulierem, quod de coelo in terram projectus esset, dicitur vs. 17. abiisse ut bellum gereret, cum reliquis ex ejus semine - habentibus testimonium Jesu Christi. Quam ob rem cum illud bellum gesserit ex ira adversus Ecclesiam & fideles, qui singularem ad Christum habent relationem, eamque iram conceperit ex eo, quod inferior discesserit ex praelio, quod cum Michaele inierat in coelo, constare inter omnes potest, Michael esse Filium Dei. ..." [Pages 1057-1058] - <http://books.google.com/books?id=fqYQvLKEfwC&printsec=frontcover#v=onepage&q&f=false>

Johann Wigand (ca. AD 1523 - AD 21 October 1587) was a German Lutheran cleric.

From 1538 Wigand studied at University of Wittenberg, attending lectures by Martin Luther and Philipp Melanchthon. While working in Magdeburg he was one of the main contributors to the Magdeburg Centuries, a critical work on church history. In 1575 he became Bishop of Pomesania, a post he held until his death in 1587.

[English] Brief Exposition of the Prophet Daniel

[Latin] Danielis Prophetae Explicatio Brevis, tradita in Academia Ienensi, A D. Iohanne VVigando; Ienae Guntherus Huttichius ex. cudebat. Anno 1571.

"... [Page 372r] Princeps) 2. pars Narrationis, seu fundamentum consolationis. Ego Angelus coelestis, in aula principis Persarum, impiis consiliis, quae suggeruntur a malis Spiritibus, resisto, & habeo adiutorem Michaelem, principem Israelitici populi, id est, ipsum Dei filium. Huic Historiae conuenit Typus in Apocalypsi 12. ubi Michael & Angelieus pugnant cum Dracone. ..." [Page 372r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/>

[PPN=PPN66970119X&PHYSID=PHYS_0761&USE=800](#)

"... [Page 372v] Ecce Michael) Siue de excellenti Angelo, siue de ipso filio Dei accipias, perinde est. De filio autem Dei ideo interpretamur, quia postea dicitur (Princeps populi Israelitici) id est, Ecclesiae verae. Docet autem Paulus, ipsum filium Dei fuiste Dux & comitem eius coetus. Et Iacob inquit Genes. 49. Angelus, qui eruit me de cunctis malis, benedicat pueris istis, & inuocetur super eos nomen meum, etc. Iam vero eripere ex omnibus malis, non creaturae, sed creatori potius conuenit. Similiter & benedicere, opus Dei est. Est praeterea nomen valde magnificum. Nam Michael signi ficat, quis sicut Deus? ..." [Page 372v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0762](#)

"... [Page 373v] Et ecce quasi similitudo Siue haec de Angelo, siue de filio Dei, deque ipso Michaele intelligas, de quo supra, perinde est. Tangere labia, & impertiri robur cordis & mentis, beneficium Dei est, nisi quod Angeli possunt esse organa Dei, per quae Deus operatur quae vult: sicut Apostoli impositis manibus, sanarunt aegrotos, resuscitarunt mortos. ..." [Page 373v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0764](#)

"... [Page 374r] Veruntamen) Repetit causum sua legationis, nempe, ut exponat primum quae sint futura. Deinde, quod Michael pro suo populo acriter dimicet. ..." [Page 374r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0765](#)

"... [Page 374v] Michael princeps vester) Etsi appareat, cuilibet provinciae suum destinatum bonum Angelum, qui molitiones Diabolorum reprimat: tamen hic videtur de sublimiori quodam, quam sint Angeli, differere. Princeps Ecclesiae, Hierosolymitanae, est ipse filius Dei, ut supra monuimus. ..." [Page 374v] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0766](#)

"... [Page 376r] VI. De Michaele principe populi Israelitici, seu Ecclesiae Dei. Filius Dei ab initio semper adfuit Ecclesiae sua, & factus homo, in ipso actu triumphi sui inquit, Ecce ego vobiscum sum, usque ad consummatione seculi. Non igitur dubium est, hunc Iesum Christum, Deum & hominem, nobiscum esse, propulsare Diaboli mirandas & multiplices machinationes. ..." [Page 376r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0769](#)

"... [Page 377r] Angelus ipse Filius Dei appellatur. Genes. 48. Angelus qui eripuit me de cunctis malis, benedicat pueris istis, etc. Duo hic attribuuntur Angelo, quae creaturis adscribi nequeunt, nempe eripere ex cunctis malis, Deinde benedicere spiritualiter ac corporaliter. Angelus Testamenti: Malach. 3. ..." [Page 377r] - <http://digital.staatsbibliothek-berlin.de/werkansicht/?>

[PPN=PPN66970119X&PHYSID=PHYS_0771](#)

"... [Page 380v] Fit Archangeli mentio 1. Thes. 4. Ipse Dominus cum classico,

& voce Archangeli descendet. Et Iudas, Cum Micahel Archangelus cum Diabolo disceptaret. Inde quidam ordinem & gradum Angelorum supremum constituunt, nempe Archangelorum. Verum probatio non videtur esse sufficiens. Primum, quia alias in sacris literis nulla fit distincto Angelorum in eiusmodi gradus. Deinde hic Archangeli vox, ad ipsum Iesum Christum referri potest, qui est Micahel, & Angelorum Dux atque creator. Voce enim sua Christus iubebit mortuos reviviscere. ..." [Page 380v] -

[http://digital.staatsbibliothek-berlin.de/werkansicht/?
PPN=PPN66970119X&PHYSID=PHYS_0778](http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0778)

"... [Page 443v] In tempore) 1. Consolation, eaque omnium potissima, de praesentia, cura, protectione, liberatione Michaelis principis ma- [Page 443v-444r] gni, hoc est, ipsius filii Dei, de quo etia Cap. 10. mentio facta est. Christus haec ita exponit atque illustrat: Ecce, inquit, ego vobiscu ero, usque ad consummationem seculi. Item, Non relinquam vos orphanos. Quid autem potest dulcius dici, quam Iesum Christum, Dei & Mariae filium, nostrum saluatorem, non velle nos derelinquere, velle se nobis familiariter adiungere, velle nos adversus omnis generis pericula & adversitates tueri? Si Deus pro nobis, inquit Paulus, quis contra nos? ...

... Adest nobis in [Page 444r-444v] excubiis unus Michael, qui irato & effervescenti mari potest saeuendi metas constituere. Ille Michael is est, qui est omnipotens, vicit mundum & principem eius, contriuit caput serpentis, habet potestatem huius & futuri seculi. Hoc nobis Domino pro pocio, hoc nobis adstante, nos protegente, erimus tuti, & in morte etiam cum ipso vivemus & regnabimus. Quod si interdum patitur ille Michael, aliqua membra, veluti tempestae marina aliquas nauiculas, mergi, & absorberi violentia furentium ventorum in hoc mundo: non tamen penitus deserit, sed ea ipsa membra ad maiores dignitates euehit. Nulla enim maior dignitas in hoc mundo est, quam fieri conformem Iesu Christo, nostro Duci, cruarisque profusi ornamenta ad ipsum adferre. ..." [Pages 443-444] -

[http://digital.staatsbibliothek-berlin.de/werkansicht/?
PPN=PPN66970119X&PHYSID=PHYS_0904](http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0904)
[http://digital.staatsbibliothek-berlin.de/werkansicht/?
PPN=PPN66970119X&PHYSID=PHYS_0905](http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0905)
[http://digital.staatsbibliothek-berlin.de/werkansicht/?
PPN=PPN66970119X&PHYSID=PHYS_0906](http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0906)

"... [Page 445r] Michael) Hoc nominis tribuitur isti Heroi, nostro protectori. Michael aute significat, quis sicut Deus? Nominant interdum homines suos filios Hercules, Constantinos, Alexandros, Magnos, Maximilianos, Leuthelsser seu Ludolphos, Dielheiler Vilhelmos. Sed bullae merae sunt. Vix ubi exorti sunt, iterum decidunt ac pereunt. At quis sicut Deus? Filius Dei est, ipse quoque Deus, coaeternus, coessentialis, coomnipotens patri & Spiritui sancto. Quid est Diabolus? Est creatura, non est Deus, licet titulum hunc superbe sibi arroget. Quid sunt insaniae potentum in mundo, minas atroces spumantium, & micantem ferri particulam ostentantium? Ad hunc Michaelem nostrum, minus sunt quam puerorum puppae, ex luto, aut ligno, aut simili materia conflatae, quas pueri irati deiiciunt in terras, laeti eas collocant quocunque volunt [Page

445r-445v] nihil prorsus extimescentes illorum gladioles aut hastulas. Alii Angelo intelligunt, excubias pro Ecclesia Dei agente. Sed rectius pro ipso Iesu Christo mundi Salvatore accipimus, iuxta dicta noui Testamenti. Princeps magnus) Esai. 9. etiam appellatur Jesus Christus Schar Schalo princeps pacis, qui hic dicitur Schar Gadol, princeps magnus. Est autem princeps, quia omnia subiecta sunt pedibus ipsius. Psal. 8. Duplici enim ratione meretur dici princeps. Primum creationis ratione, quia omnia per ipsum creata sunt. Cur igitur non iure nominaretur princeps rerum omnium? Deinde ratione meriti, quia vicit mundum & subiugavit sibi, cum suo principe Diabolo, Itaque hoc etiam iure recte appellatur princeps. Apoc. 1. dicitur princeps regum terrae. Magnus, imo maximus princeps iustissime appellatur, quia est Deus omnipotens, autor & gubernator coeli & terrae, qui omnia secit & facit, quaecunque voluit: magnasemper fecit in Ecclesia, & magna porro faciet in ea. Hunc salvatorem & protectorem confer ad omnia ea, quae in mundo ma- **[Page 445r-445v]** gna & terrifica videntur, & quiderunt?..." **[Pages 445r-445v-446r]** -

http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0907

http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0908

http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0909

"... **[Page 446r]** Na Michael princeps ille magnus, eiusmodi elatos, tumidos, cristatos pappos discussit plurimos, iam inde ab initio papporum. Haec nobis praebant consolatione, adversus terrificum aspectum Diabolorum & suorum mancipiorum, furetum contra Ecclesiam Christi. Hic princeps magnus inquit: Omnes capilli capitii vestri numerati sunt, etc. Item, Nemo rapiet ones meas de manu mea. O potentem manum istius Michaelis, o munitos optime, & in tutissimo loco positos, qui manu Michaelis inclusi sunt. ..." **[Page 446r]** - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0909&USE=800

"... **[Page 447r]** Et erit tempus) Ratio, & Enumeration saeuissimarum tempestatum, quae ingruent postremis mundi temporibus, quando Antichristus suum obtinebit imperium. Q.D. Extrema id necessitas exiget, ut Michael ille magnus princeps assistat suo populo. Nam absque ipso si foret, tota Ecclesia actum interiret, Depingit autem mundi senectam, & Antichristi rabiem extremam. Tempus angustiae) Variarum tribulationum. Splendidissimum sane nomen est, populum esse Dei, Ecclesiam esse Christi, esse filios Dei, haeredes vitae aeternae. ... Nam hic ipse Deus per Angelum nobis praedicit, afflictiones, vexationes, aerumnas, miserias longe gravissi- **[Page 447r-447v]** mas, quae non finientur, nisi adventu Christi ad iudicium, licet quasdam liberationes, & quasdam lenitiones subinde Michael ille clementer largitur est, ne prorsus intereat semen sanctum in terris, & ut aliqua fiat doctrinae coelestis propagatio. Sic ipse filius Dei factus homo nobis occinit: Eritis odio omnibus hominibus, propter nomen meum. Mitto vos tanquam oues in medium luporum. Se me persecuti sunt, & vos consequentur. Qui vult me sequi, tollat crucem suam. Et Paulus acclamat: Omnes qui pie in Christo Iesu volunt viuere, persecutionem patientur. Rationes autem, unde haec proue niant, & deinde etiam, cur Deus ista

sinat Fieri, in promptu sunt. Ecclesia Christi abrenunciavit Diabolo, & omnibus operibus eius: Itaque habet Diabolum hostem perpetuum. Ille vero circuit, ut Petrus docet, tanquam leo rugiens, quaerens quem deuoret. Deinde vero Diabolus est princeps huius mundi: Itaque filii huius seculi virtutes sui principis aemulantur, nempe mendacia & homicidia. Inde etiam mundus, omnibus piis iniquis & infestus est. Dum igitur Diabolus & eius focii in hoc mundo sunt, inimicitiae atroces in omnes pios exerceuntur Genes. 3. ..." [Pages 447r-447v] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0911
http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0912

"... [Page 453v] II. De Michaele duce magno, assistente Ecclesiae Dei perpetuo, ac patrocinium praestante, contra omnia terriculamenta Diaboli, contra omnes fremitus impioru. Dicamus igitur cu Psalmista: Dominus nobis adiutor, non timebimus, quid faciat mihi homo. Exempla extat huius rei manifesta. Quoties enim ille Michael discussit Pontificiorum conatus? Quando iam triumphabundi clamarunt, Actum est de Euangelicis, iacet, nunquam resurgent: tum Michael ille percussit ipsos in maxillas, detesque, elisit, & quasi ex morte suos confessores liberauit. ..." [Page 453v] - http://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN66970119X&PHYSID=PHYS_0924

David Chytraeus or Chyträus (26 February 1530, Ingelfingen – 25 June 1600, Rostock) was a German Lutheran theologian, historian, professor of the University of Rostock and one of the co-authors of the Formula of Concord.

[Latin] Explicatio Apocalypsis Joannis Apostoli, perspicua & brevis, ex paelectionibus Davidis Chytraei. Vitebergae Excudebat Iohannes Crato. Anno 1564

"... [Page 234] I. Personas describit, inter quas bellum geritur, Mulierem & Draconem seu Ecclesiam & Diabolum.

II. Singulare certamen & victoria magni Michaelis, filii Dei Domini nostri Iesu Christi, capit is Ecclesiae adversus diabolum exponitur, Que Christi victori, fons & causa est victoriae in nostris & omnium piorum certaminibus.

III. Bellum & persecutioes Diaboli, et irritos conatus adversus Ecclesiam, depingit. ..." [Page 234] -

http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00294.html?zoom=1

"... [Page 237] Multo imbecillior est ecclesia, quam ut proa priis viribus hostem diabolum omnium potentissimum sustinere & profligare possit. Ideo magnus dux et imperator Ecclesiae filius Dei Dominus noster Jesus Christus ipse, cu Dracone singulari certamine congressus est, & caput, id est, regnum & potentiam Draconis contrivit. Cuius victoriae efficacia et virtute, Nos etiam cum Diabolo & ipsis organis, haereticis, tyrannis, & proprie naturae viciosis affectibus praeliantes, vincimus, adiuti a filio Dei, qui inde usque ab initio

Ecclesiae suae adfuit, & adversus diaboli furorem defendit, ut historia Iacob Gen 32. 48. populi Israel in mari rubro & deserto. Exod. 14. Iosue cap. 5. Et David inquit, Castrametatur Angelus Domini in circuitutimentum eum, et eripiet eos. **Ideo in Daniele nominatur magnus dux Michael, qui stat pro filiis populi Dei Et hoc in loco Angelum Michaelem typum esse filii Dei non dubium est.** Cui etiam nomen proprie congruit מיכאל, Quis sicut Deus, videlicet aequali potentia, maiestate, gloria cum aeterno Patre ... Patri, liberator & vindex Ecclesia sue. ..." [Page 237] -
http://reader.digitale-sammlungen.de/de/fs1/object/display/bsb10179550_00297.html?zoom=1

Giovanni Diodati or Deodati (AD 6 June 1576 – AD 3 October 1649) was a Swiss-born Italian Calvinist theologian and translator. He was the first translator of the Bible into Italian from Hebrew and Greek sources.

[Italian] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume I, Ricavati Dalla Edizione Ginevrina del 1641.

"... [Page 61] ESODO. -- CAPO III. ... v. 2. L'Angelo, che era il Figliuolo di Dio stesso, come appare da cio ch'egli e nominato l'Eterno Signore (v. 4, 6, 7, 14; Deut., XXXIII, 16; Marc., XII, 26) ed Angelo, per lo suo ufficio di Mediatore; vedi Ge., XVI, 7. ..." [Page 61] -
<https://archive.org/stream/icommentariallasac00diod#page/61/mode/1up>

"... [Page 210] ... IOSUE. -- CAPO V, ... v. 13. Un uomo, ch'era il Figliuol di Dio, in forma umana presa a tempo, per preludio frequente della sua incarnazione; il che se verifica per l'adorazione religiosa de Iosue, da esso accettata, la quale un Angel creato avrebbe rifiutata; Apoc., XIX, 10 e XXII, 9; e per cio ch' e detto, v. 15. ..." [Page 210] -
<https://archive.org/stream/icommentariallasac00diod#page/210/mode/1up>

[Italian] Giovanni Diodati. I commenti alla Sacra Bibbia con le introduzioni E I sommari, Volume II, Ricavati Dalla Edizione Ginevrina del 1641.

"... [Page 848] DANIEL. -- CAPO X. ... v. 13. ... Micael S. Iuda lo qualifica Arcangelo (Iuda, IX); cioe Angelo di grado eminente e comandante sopra altri. In Daniel, X, 21, egli e qualificato Capo della Chiesa; in Daniel, XII, 1, Difensore di quella; nell' Apoc., XII, 7, Capo degli Angeli; onde molti stimano che sia il Figliuolo di Dio stesso, come in effetto Micael significa: Chi e pari a Dio? E cosi il senso sarebbe: Che il Figliuolo di Dio aveva aggiunta la sua potenza divina all' opera di quest' Angelo creato alla difesa della sua Chiesa. -- L'uno. Se Micael e il Figliuolo di Dio, per questi primi Principi possono essere intese le persone della sacratissima Trinita. Se e un Angelo creato, si possono intendere gli Arcangeli; vedi 1 Tess., IV, 16. Cosi gli Angeli sono chiamati Principati e Potesta; Rom., VIII, 37; Efes., III, 10; Col., I, 16. ..." [Page 848] -
<https://archive.org/stream/icommentariallasac02diod#page/848/mode/1up>

"... [Page 853] DANIEL. -- CAPO XII. ... v. 1. In quel, cioe dopo la distruzione di tutte le suddette Monarchie; vedi Dan., II, 14. -- Misael, cioe il

Figliuol di Dio apparira in carne, e sara da Dio suo Padre stabilito Re eterno della sua Chiesa; vedi Dan., X, 13, 21; los., v, 14, 15. ..." [Page 853] -
<https://archive.org/stream/icommentiallasac02di0d#page/853/mode/1up>

"... [Page 940] MALACHIA. -- CAPO III. ... v. 1. ... L'Angelo, cioe Cristo, Mediatore e fondamento del Patto della grazia con gli eletti; vedi Esodo, XXIII, 20, 21; Isaia, LXIII, 9; Ebr., VIII, 6; IX, 15 e XII, 24. ..." [Page 940] -
<https://archive.org/stream/icommentiallasac02di0d#page/940/mode/1up>

"... [page 1401] APOCALISSE. -- CAPO XII. ... v. 7. Si fece. Figurata rappresentazione del giudicio del diavolo rinnovato da Christo glorificato, il quale e stato fatto il vero Micael; cioe Capo degli Angeli; vedi Luca, X, 18; Gio., XII, 31. ..." [Page 1401] -
<https://archive.org/stream/icommentiallasac02di0d#page/1401/mode/1up>

Andrew Willet, (AD 1562 – AD 4 December 1621) was an English clergyman and controversialist.

Andrew Willet, Sixfold Commentary [Hexapla in Danielem, that is, A six-fold commentarie upon the most divine prophesie of Daniel, wherein according to the method propounded in HEXAPLA upon Genesis and Exodus, sixe things are observed in every Chapter. 1. The Argument and Method. 2. The diverse readings. 3. The Questions discussed. 4. Doctrines noted. 5. Controversies handled. 6. Morall observations applyed. Wherein many obscure visions, and divine Prophecies are opened, and difficult questions handled with great brevitie, perspiscuitie, and varietie, which are summed to the number of 536. beside the Controversies 134, in the Table, in the end o the booke: and the best Interpreters both old and new are therein abridged. Divided into two bookes: the first containing the historicall part of this Prophesie, in the 6. first Chapters: the propheticall, in the 6. last. By Andrew Willet Professour of Divinitie. The First Booke. Ezek. 28.3. Behold thou art wiser then Daniel, there is no secret that they can hide from thee. Printed for Leonard Greene. 1610] -
<http://rarebooks.dts.edu/viewbook.aspx?bookid=1422>

"... [Page 375] There was a man clothed in linen. Dan. 10. 5. ... [Page 375-376]

... [Page 376] it was Christ who in this glorious manner manifested himselfe. ...

... 3. Junius and Polanus doe proove the same by that place, c. 12. 6. where one, namely and Angel, speaketh thus unto the man cloathed in linen, When shall be an ende of these wonders? this was Christ then, of whom the angels learne the knowledge of things to come: who is called c. 8. 13. Palmoni, one that hath secrets in account: to whom one of the Angels propounded the like question. 4. this vision agreeth with that Revelat. 1. almost in everie respect: But here Christ appeared in this manner, in a long rayment, girded about with a golden girdle, his eyes were as flames of fire, his feete as fine brasse, his voice as the sound of waters: And so doth Christ appeare here, in a long white garment, his face as lightening, his eyes as flames of fire, his armes and feete like polished brasse, his voice, like the voice of a multitude: the likenesse and agreement of the apparitions sheweth that he was the same, which in both places appeared. ...

... Answ. 1. Some here answer, that although Michael afterward be understood to be Christ, yet in this place, Michael signifies one of the principall Angels, Pappus. But that seemeth not so fit, in the same prophecie, and at the same time, by Michael to understand not one and the same, but diverse. ...

... 3. Therefore this is our answer, that it was the person of Christ, the Sonne of God, which was seene of Daniel in that great majestie: And he is that Michael afterward spoken of: But it was the Angel Gabriel that had the communication with Daniel: For the prophet himselfe distinguisheth the person of the Angel, fro[m] him who appeared in that glorie: as v. 16. he saith, I said unto him that stood before me: that was another beside Christ that appeared: whom the Prophet pointeth out by the pronoune demonstrative dubled, v. 17. how can the servant of my Lord talke with that my Lord, Polan. Soc. 8. 16. there is is the like distinction betweene the Angel Gabriel, and another that spake unto him in a mans voice, called before Palmoni, v. 13. the like also see, c. 12. 5. where one of the Angels standing by the river, speaketh unto the man cloathed in linen, that is unto Christ, to know when should be the ende of those things. ... [Page 376-377]

... [Page 377] But this beeing a vision of Christ, not of a created Angel, both sheweth his strength wherewith he had girded himselfe, as the Prophet David saith, Psal. 93. 1. as Pererious expoundeth that part of the vision, Apocal. 1. or it sheweth Christs readinesse and alacritie to finish that worke which was committed unto him ... Jun. Polan. Oecolamp. ..." [Sixfold Commentary (1610), Pages 375-377]

"... [Page 380] Daniel ... had a sufficient Mediatour beside, even Michael, Christ Jesus the Prince of this Church. ..." [Sixfold Commentary (1610), Page 380]

"... [Page 384] 2. But the better opinion is, that this Michael was none other but Christ the Sonne of God, the Prince and chiefe of the Angels: the reasons are these: 1. the word Michael signifieth, who is as God: whereupon it can not be inferred, that he is not God, for the essence of the Sonne is not compared with the essence of the Father, but the comparison is of their persons: and so Christ is called the image of the invisible God, Coloss. 1. 15. the ingraven image of his person, Heb. 1. 3. 2. He is called the chief of the Angels, who are called Princes in comparison of all other terrene Princes: the word achad here used, signifieth as well the first, as one: as the word acath, of the same sense is taken, Dan 1. 21. he was unto the first year of Cyrus. Christ then, was not one, but the first or chiefe of the Princes, that is, the Angels. 3. This Michael is called the Prince of the people of God. v. 21. who is Christ, and the great Prince, c. 12. 1. 4. He is saide to help the Angels, then he was greater than the Angels: for there is no power greater then the Angelical power, but the divine onely, Polan. Melancth. Genevens. H. Br. Jun. all consent, that Michael is not here a created Angel, but Christ Jesus, the Sonne of God, the Prince of the Angels: M. Calvin leaveth it as a thing indifferent. ..." [Sixfold Commentary (1610), Page 384]

"... [Page 385] But this more to the comfort of God's people, when they understand, that not onely the Angels fight for them, but even Michael the Prince of the Angels, the Sonne of God himselfe proteceth them.

4. Wherefore it is the sounder opinion, that this Angel was helped, non accessione numeri, sed virtutis, not by the encrease of the number, but by the accession of a greater power and strength, Jun. Polan. for it is sufficiently prooved in the former question, that this Michael was Christ. ..." **[Sixfold Commentary (1610), Page 385.]**

"... [Page 389] 9. But this beeing granted, that this Michael is Christ the Sonne of God, as it prooved before, quest. 22. who is indeede the Prince of the people of God, the reason is evident, why Michael onely assisteth this angel, becasue when all other terrene powers doe faile, he taketh upon him the defense and protection of his Church, Jun. Polan. H. Br. ..." **[Sixfold Commentary (1610), Page 389]**

"... [Page 397] but Christ needed not the assistance of an Angel, as he saith that Michael helped him, v. 13. and Michael which helped the Angel is rather understood to be Christ, see before, c. 10. quest. 22. ..." **[Sixfold Commentary (1610), Page 397]**

"... [Page 465] **the great Prince of the Church Michael, which is Christ Jesus** ..." **[Sixfold Commentary (1610), Page 465]**

"... [Page 466] Quest. 2. Who is understood here to be Michael the great Prince.
...

... 5. But that this Michael was none other but Christ, the Prince of the Angels, may be made plaine by these reasons:

1. By the name Michael, which is compounded of these three particles, mi, cha, ell, which signifie, which is as God, noting both the distinction of his person, and the indentitie of this nature, that he in power is equall unto God: as the Apostle saith of Christ, Phil. 2. 6. who being in the forme of God, though it no robberie to be equall unto God, and Heb. 1. 3. he is said to be the brightness of his glorie, and the engraved forme of his person. This annotation of the word is well urged by Melanchton, upon this place, Oecolampad. Jun. in comment. Polanus, M. Br. in Daniel.

2. This Michael is here called shar hagadol, the great Prince: there are principalities and dominions so called both among Angels and men: but this Micahel is called prince in the superlative and highest degree, and in thie respect the Apostle saith, Ephe. 1. 21. that God hath set Christ above all principalities and poweres, &c. and every name that is named: And hereunto may be applyed that saying of the Apostle, that Christ is made so much the more excellent then the Angels, us he hath obtained a more excellent name then they, namely, to be called, a great prince, Jun. this name ot title shar hagadol, a

great Prince, is translated by the Apostle ἀρχαγγελος, an Arkangel, which signifieth the chiefe of Prince of Angels. And though it be there said, 1. Thess. 4. 16. that the Lord shall descend with the voice of an Arkangel, it followth not that Christ is not that Arkangel, no more then it followethm because it is said also in the same place, with the trumpet of god, that Christ should not be God, Polan. And the trumpet of God, is the voice of God, as Psal. 47. 6. God is gone up with triumph, even the Lord with the sound of a trumpet: God shall then descend in the voice of a trumpet, as in the giving of the lawe. So is this voice interpreted to be the voice of the Sonne of God, which the dead shall heare and live. Joh. 5. 25. Polan. M. Br.

3. Further this is shewed by the office of this Michael, which is to stand for the people of God: whose protector and captaine is Christ Jesus, called therefore, Josua 5. 15. captaine of the Lords host: which place Justin, Martyr dialog. cum Tryphon, understandeth of Chrit: for who else is captaine of the Lords host, and protector of his Church?

4. This great Prince here mentioned, is the same, who had written upon his thigh, the king of Kings, and the Lord of Lords, Apocal. 17. 16. who sate upon a white horse, his eyes were as a flame of fire, an the wariers of heaven followed him upon white horses: who was called the word of God. This was no other but Christ: for to no other but unto him, doe all these glorious titles agree, Oecolampad.

5. This Michael is said to have Angels, Apocal. 12. 17. but the blessed spirits cannot [**Page 466-467**] be said to be any others Angles save Christs, Fulke annot. By these and other reasons it is evident, that this Michael is no other but Christ: see more hereof, c. 10. quest. 22.

But it will be objected, that Michael is not alwayes taken for Christ, as epist. Jude 9. that Michael the Arkeangel striving with the devill about the bodie of Moses, durst not blame him with cursed speaking, but said, the Lord rebuke thee: Answ. Christ so speaketh as the Mediator of his Church, referring all to the glorie of his fatherL as the like we reade, Zach. 3. 2. where it is said, Jehovah said unto Satan, Jehovah rebuke thee Sathan. Polan. ..." [**Sixfold Commentary (1610), Pages 466-467**]

"... [**Page 476**] 2. One of those three, which appeared to Abraham, was Christ himself, whome Abraham there praieth unto, and calleth him Jehovah; the other two were indeede ministering Angels, which afterward went to Sodome, and were received into Lots house.

3. But this man which was cloathed in linen, was none other ten Christ himselfe: 1. because he is the same, which so appeared before, c. 10. 4. which was Christ, as in that place hath beene shewed. 2. he is the revealer of secrets, and of him the Angel asked the like question before, c. 8. 13. 3. this vision is interpreted by the like, Apoc. 10. 1. where a mighty Angel came downe from heaven, with a rainbow about his head, and his face was as the Sunne, he stood upon the land and the Sea, signifying his power over both, and lift up his hands

to heaven: but that great Angel was Christ: the similitude of the vision argueth the indentitie of the same person. 4. and beside his standing uoin the water doth signify, quod alim super Jordanem testimonium accepturus, that in time to come he should receive testimonie from heaven upon the waters of Jordan. ..." [Sixfold Commentary (1610), Page 476]

"... [Page 483] 4. Places of Doctrine.

Doct. 1. Of the person and office of Christ.

v. 1. Michael shall stand up, the great Prince, which standeth for the chidlren of thy people: here are three things shewed concerning Christ: 1. his person, he is called Michael, that is, as God, one equall unto God, a distinct person from the Father, but of the same essence, power, eternity, who is the brightness of his glorie and the engraved forme of his person Hebr. 1. 3.

2. His office is described: he is the great Prince: the governement is upon his shoulder, Isa 9. 6. the Lord of Lords, and the King of Kings, Apocal. 17. 14. the mightie protector and defender of his Church.

3. The benefit that we have, is this: this Michael standeth for his people to defend them from the rage of Sathan and his ministers: as our Blessed Saviour saith, I give unto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, Joh. 10. 28." [Sixfold Commentary (1610), Page 483]

"... [Page 485] 5. Places of controversie.

1. Controv. Against blasphemus Servetus, that made himselfe Michael.

It hath been shewed before, quest. 2. that this Michael was no created Angel, but Christ the Mediator, who is the Prince and protector of his Church, as is there prooved by these 3. arguments out of this place. 1. by the name Michael. 2. by the title here given unto Christ, called the great prince. 3. by his office, he standeth for the people of God: herein the appeareth the horrible blasphemie of Servetus, who as M. Calvin reporteth his words, was not afraid to say, se esse illum Michael Ecclesia custodem, that he was that Michael the protector and keeper of the Church, &c. What presumption is this for a mortall man to arrogate unto himselfe that name and title, which it too great to be given unto the Angels? ..." [Sixfold Commentary (1610), Page 485]

"... [Page 493] 6. Morall observations.

1. Observ. Michael great Prince standeth for his people.

v. 1. At that time shall Michael stand up, &c. This is the comfort of Gods Church, though ... Pope, and other adversaries doe stand up against them, yet they have Michael the great Prince to fight for them, who shall deliver his Church from their cruell rage, and not suffer them further to prevaile, then it

shall be for his glorie, and the triall of their faith: and this is that, which our Saviour hath promised, Behold, I am with you alwaies to the ende of the world, Matth. 28. 20. ..." [Sixfold Commentary (1610), Page 493]

William Miller (AD February 15, 1782 – AD December 20, 1849) was a Baptist preacher, from the United States, who is credited with beginning the mid-nineteenth century North American religious movement that was known as the Millerites. After his prophetic interpretations did not happen as he expected, new heirs of his message emerged, including Seventh-day Adventists and Advent Christians. Later movements found inspiration in Miller's emphasis on Bible prophecy. Source - http://en.wikipedia.org/wiki/William_Miller_%28preacher%29

Evidence from the Scripture and History of the Second Coming of Christ about the year 1843: exhibited in a course of lectures. By William Miller. Troy: Printed for the Publishers, By Kemble & Hooper. 1836.

"... [Page 41; Internally Page 83] I shall now examine the remainder of Gabriel's message contained in **Daniel XII. 1**, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people."

Michael in this passage must mean Christ, he is the great Prince, and Prince of princes. ... There are two things for which Christ stands up for his people to accomplish ... Surely this must be by the power of Michael, the great Prince of the Covenant. ... [Page 41; Internally Page 83] - https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOfMiller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1843_1836#page/n41/mode/1up

"... [Page 42; Internally Page 85] Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river, and said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?" **Here Daniel saw the two holy ones inquiring of the man clothed in linen which stood upon the waters of the river.** [Page 42-43; Internally Page 85-86]

[Page 43; Internally Page 86] **This man is the same as Michael standing up for the children of thy people. The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. This angel is represented as being the Messenger of the Covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open showing what he should do, agreeing with our explanation, spreading the Gospel for the last time through the world, standing one foot on the sea and the other on the earth, to keep down the power of anti-Christ who sets on many waters, Rev. XVII. 1, 15, and the power of the kings of the earth until the whole elect should be sealed. See Rev. VII. 1-3. And this is the Mediator is evident ...** [Pages 42-43; Internally Pages 85-86] - <https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/>

[Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1
843_1836#page/n42/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistory_ofTheSecondComingOf_843_1836#page/n42/mode/1up)

<https://archive.org/stream/>

[WilliamMillerEvidenceFromScriptureAndHistoryOfTheSecondComingOf/
Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1
843_1836#page/n43/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistory_ofTheSecondComingOf_843_1836#page/n43/mode/1up)

"... [Page 62; Internally Page 127] The signs of the times. In the close of **Christ's** instructions to the church under consideration, he says, "Behold, I stand at the door and knock, if any man hear my voice,: &c. Daniel says, "At that time shall **Michael** stand up, the great Prince that standeth up for the children of thy people." And **Christ** says, "For many shall come in my name saying, I am Christ and shall deceive many." ..." [Page 62; Internally Page 127] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOf_TheSecondComingOf/

[Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1
843_1836#page/n62/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistory_ofTheSecondComingOf_843_1836#page/n62/mode/1up)

"... [Page 85; Internally Page 172] "**Michael** and his angels fought," **Christ** and his apostles. ..." [Page 85; Internally Page 172] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOf_TheSecondComingOf/

[Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1
843_1836#page/n85/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistory_ofTheSecondComingOf_843_1836#page/n85/mode/1up)

"... [Page 106; Internally Page 213] [Daniel] XII. 1, "And at that time shall **Michael** stand up, the great prince which standeth for the children of thy people." **This I have shown in a former lecture is the same angel that stood upon the waters of the river, clothed in linen. Daniel XII. 6. Also the same angel that John saw, Rev. X. 1-6, standing his right foot upon the sea and his left upon the earth, and in his hand a little book open.** This angel told John that he must "prophecy again before many people, and nations, and tongues, and kings," meaning that the gospel must again be published, as it had been in the apostolic days. **And then would this angel lift his hand to heaven and swear by him that liveth for ever and ever, that time should be no longer.** ..." [Page 106; Internally Page 213] -

https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistoryOf_TheSecondComingOf/

[Miller_evidenceFromScriptureAndHistory_secondComingOfChristAboutYear1
843_1836#page/n106/mode/1up](https://archive.org/stream/WilliamMillerEvidenceFromScriptureAndHistory_ofTheSecondComingOf_843_1836#page/n106/mode/1up)

Carl L. Beckwith, [<http://www.beesondivinity.com/carllbeckwith>] (Ph.D., University of Notre Dame) Associate Professor of Divinity History and Doctrine at the Beeson Divinity School (2007), and is an ordained minister in the Lutheran Church-Missouri Synod.

"Ezekiel, Daniel" edited by Carl L. Beckwith

"... [Page 405] **All are agreed that Michael is here the true Son of God,**

Jesus Christ, by the description of his person, his office, and his benefit. ... Our commentators note God's promised preservation and protection of his people, the gathering of his people by the pure doctrine of the gospel and their salvation and final resurrection. ..." [Page 405] -
<http://books.google.com/books?id=gSMDd60ohdkC&printsec=frontcover#v=onepage&q&f=false>

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003), a Lutheran Professor of Systematic and Historical Theology at Concordia Seminary in St. Louis, did advanced study in Catholic theology at the University of Munich (1965-1956), and was the Department Head in Religion at VU, from Valparaiso, Porter Co., Indiana in 1958.

The Angels of Michael; Revelation 12:7-12, by Robert W. Bertram; [Published in The Cresset 21, No. 9 (September, 1958): 12-14. Reprinted with permission.]

"... Then **who is this leader of ours who is called Michael? According to Luther and others, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom, Daniel tells us, Nebuchadnezzar exclaimed, His form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but should rather be translated literally: Michael - "Who is like God." Quis sicut Deus. And who is like God? Which one is it of all the angels who Himself so partakes of the divine majesty that He alone can be said to be, truly, the Son of God?** Of whom does the writer to the Hebrews (1:3) say: "... Who being the brightness of God's glory and the express image of God's person ... upholding all things by the word of His power"? **This is He**, the same epistle says, "who by Himself purged our sins." Of whom does the writer to the Colossians (1:15) say: "Who is the image of the invisible God, the firstborn of every creature"? **Who? The Lord Jesus Christ**, in whom, the same writer says (1:14) "We have the redemption through his blood, even the forgiveness of sins." **He is the Micha-el, the Quis sicut Deus, whose angels we are.**

The war **we wage under His banner and within His kingdom** of heaven is a war against the kingdom of the earth, against the principalities and powers, against the rulers of the darkness of this world, "against the great dragon ... that old serpent called the Devil and Satan." ... that **his battle ... involves the Lord of Life against the Dragon of death.**" [Page 2] -
<http://www.crossings.org/archive/bob/sermons/TheAngelsOfMichael.pdf>

Spirituality is for Angels - The Angels of Michael; by Robert W. Bertram [Printed in Ecumenism, The Spirit and Worship, 126-169. Edited by Leonard J. Swindler. Pittsburgh: Duquesne University Press, 1967.]

"... [Page 3] Then **who is this leader of the angels who is called Michael? According to the same exegetical tradition, the name "Michael" in this case does not refer to the angel Michael in the Book of Daniel, unless it be that angel of whom Nebuchadnezzar exclaimed, his form is like that "of the Son of God" (Daniel 3:25). The word Michael, in other words, might**

well not be a personal, creaturely name at all, like Gabriel or Peter or Paul, but in this case should rather be taken literally as a christological pun: Michae-el, "Who is like God," Quis sicut Deus. And who is like God?

Earlier in the Book of Revelation John had spoken of "one like a son of man," (1:13) who is "the first and the last and the living one" (1:17,18) and "who loves us and has freed us from our sins by his blood and made us a [Page 3-4] kingdom, priests to his God and Father" (1:5,6). **Which one is it of all the angels who himself so partakes of the divine majesty that he alone can be said to be truly the Son of God?** Of whom does the writer to the Hebrews say, "he reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (1:13)? **This is he**, the same epistle says, "who by himself purged our sins." Of whom does the writer to the Colossians say, "he is the image of the invisible God, the firstborn of all creation"? **It is he** "in whom we have redemption, the forgiveness of sins" (1:15,14).

From the outset, at least as early as Justin Martyr, "angel" was used as a christological title, and the Canon of Hippolytus celebrated "Christ the angel of great counsel." 9 **Later exegetes explicitly identified Christ with Michael of Revelation 12.** 10 In the Augustinian sermon referred to earlier, the preacher tells his hearers, "... **Michaem, Christum intellige.**" 11 **And for Beatus, says Prigent, "Michael n'est autre que le Christ."** 12 Likewise for the Venerable Bede, who acknowledged his debt to Tyconius. 13 Nicholas of Lyra, to whom Luther owed much, may have intended the same identification when he referred to Michael as "Hercules" and as the vicar of God. 14 So perhaps did John Purvey, the Wycliffite, for whose commentary on the Apocalypse Luther wrote a Vorrede in 1528. 15 **Sixteen years later Luther was still preaching:**

Der Furst aber dieses Krieges, den er Michael heisset, der ist und kann kein ander sein weder unser Herr Jhesus Christus, Gottes Sohn. 16

Long after Luther Christians continued to sing Nikolaus Hermann's "Heut' singt die liebe Christenheit," which in one of its variants retains the identification, "**Michael, unser Herre Christ.**" 17 Recently Wilhelm Koepp reported a revival of interest in the **Michael-Christ** tradition. 18 ...

... 9 Phillip Carrington, *The Meaning of the Revelation* (New York: Macmillan, 1931), p. 223. Augustine writes, "**No one should be astonished to hear Christ spoken of as 'the angel of the Lord of hosts.'**" *The City of God*, tr. By G.G. Walsh and D.J. Honan (New York: Fathers of the Church, Inc., 1954), Bk. XVIII, ch. 35, p. 140.

10 It can hardly be claimed, however, that this tradition achieved anything like unanimity. Speaking of Primasius, Pierre Prigent says, "La solide culture biblique de Primase lui interdit d'identifier Michael au Christ." *Apocalypse 12, Histoire de l'exegese*, vol. 2 in *Beitrage zur Geschichte der biblischen Exegese* (Tubingen: J.C.B. Mohr, 1959), p. 20.

11 Loc. Cit.

12 Prigent, op. cit., p. 16.

13 The Complete Works of Venerable Bede, ed. By J.A. Giles (London: Whittaker, 1884), vol. XII, pp. 391-392.

14 Prigent, op. cit., p. 47.

15 Luther, op. cit., vol. 26, pp. 121-123.

16 Ibid., vol. 49, p. 578.

17 Wilhelm Stahlin, Predighilfen über die altkirchlichen Episteln, (Kassel: Johannes Stauda Verlag, 1955), p. 142.

18 "Christus die Engel und Sankt Michael," Evangelisch-Lutherische Kirchenzeitung, vol. VI, nos. 20 and 21 (October 31 and November 15, 1952), pp. 367-369, 382-284. [Page 4-5]

"... [Page 5] It is Jesus then - at least let us say so for the problem at hand - who is the Micha-el, the Quis sicut Deus, whose angels we are. Christ and his church, Michael and all angels - a spiritual host whose ecumenical credentials ought to suffice. And Christians are unanimously ecumenical in confessing that only that Michael who is Christ is adequate to the spiritual warfare they confront. ..." [Page 5-6]

"... [Page 6] that his battle ... involves the Lord of Life against the Dragon of death." [Pages 3-6] -

<http://www.crossings.org/archive/bob/SPIRITUALITYISFORANGELS.pdf>

For the Book, Ecumenism, The Spirit and Worship for section of Robert W. Bertram, see - <http://books.google.com/books?id=uJkwAQAAIAAJ&q=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&dq=Ecumenism,+The+Spirit+and+Worship+Robert+W.+Bertram&hl=en&sa=X&ei=4nvU6LJI4igogSI8oHQCw&ved=0CCMQ6AEwAQ>

and on "Michael" therein - <http://books.google.com/books?ei=13zuU9-xI4iHogS8zYGwCg&id=uJkwAQAAIAAJ&dq=Ecumenism%2C+The+Spirit+and+Worship&focus=searchwithinvolume&q=Michael>

Dr. Frances N. Lee (AD 1934 - AD Friday 23rd December, 2011) – [History: <http://www.dr-fnlee.org/about.html>] was the Professor (and Emeritus) of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Hall, Queensland Presbyterian Theological Seminary.

MORE THAN ONE ARCHANGEL? - alias WHO IS "THE ANGEL OF THE LORD"?

"[Page 1] MORE THAN ONE ARCHANGEL? - alias WHO IS "THE ANGEL

OF THE LORD”?

It’s time to revise many apocryphal “Christmas cards” (sic)! According to Holy Scripture, there are not several archangels all of whom are creatures - but only one Archangel alias Leader of the created angels. And that Archangel is the uncreated God the Son Himself.

‘The Angel of the Lord’ is the pre-incarnate Second Person of the Trinity. This is the Christ-exalting doctrine of the infallible Word of God. See Genesis 18:2 to 19:27 & 32:24-30; Exodus 3:2-14; 13:21f; 19:3 to 20:19; Joshua 5:13-15f; Isaiah 63:8-13f; Daniel 3:25; 7:13f; 12:1f; Zachariah. 3:1; Malachi 3:1 & 4:2 cf. Acts 7:30-33 & First Corinthians 10:1-4 & Galatians 3:19.

It seems the Ante-Nicene Fathers agree. Thus the Latin Church’s Irenaeus observes in Against Heresies IV:10:1 regarding Moses that “the Son of God is implanted everywhere throughout his writings - at one time, indeed, speaking with Abraham when about to eat with him; at another time...bringing down judgment upon the Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30], and speaks with Moses from the bush [Exodus 3:2-4].” Also Tertullian in his Against Marcion (III:9:1) says that “Christ...did Himself...in...the flesh appear to Abraham [Genesis 18:2 to 19:27].”

Also the Greek Father Eusebius in his Church History I:2:1-13 remarked: “In Christ, there is a twofold nature.... Who, beside the Father, could clearly understand the Light Who was before the world - the intellectual and essential Wisdom Who existed before the ages; the living Word Who was in the beginning with the Father; and Who was God?....

“The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1f]. And he, immediately falling down, although he saw a man with his eyes, nevertheless worshipped Him as God and sacrificed to Him as Lord and confessed that he was not ignorant of His identity when he uttered the words: ‘Lord, the Judge of all the earth, will You not execute righteous judgment?’ [Genesis 18:25]....

“Moses most clearly proclaims him...Lord...when he says: ‘The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord’ [Genesis 19:24]. The divine Scripture also calls Him ‘God’ - when He appeared again to Jacob in the form of a man.... Therefore also Jacob called the name of that place ‘Vision of God’ - saying: ‘For I have seen God face to face’ [Genesis 32:28-30]....

“You will perceive also...that this was None Other than He Who talked with Moses...and said to him: ‘I am the God of your fathers!’ [Exodus 3:2-6].... Also Joshua the successor of Moses calls Him, as Leader of the heavenly angels and...rule over all, ‘Captain of the host of the Lord’ - although he did not see Him otherwise than again in the form and appearance of a man [Joshua 5:13-15].” Also see, to the same effect, the A.D. 165 Justin Martyr’s Dialogue with Trypho (62).

Even after the A.D. 325 Council of Nicaea, at least for a while Augustine too seems to have held this view. Also the A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret's words (in Exodus 3) are: "The whole passage shows that it was God Who appeared to him [Moses]. **[Page 1-2]**

But he called Him an 'angel' [alias a 'messenger'] in order to let us know that it was not God the Father Whom he saw - for whose 'angel' could the Father be? - but the Only-begotten Son, the Angel of great Counsel" alias Christ as the 'Angel' or Messenger of the Covenant in Malachi 3:2.

It was only with and after 'Pope' (?) Gregory the Great (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval Deformed Church that 'The Angel of the Lord' was merely a created archangel called Michael - and not the divine Michael-Christ as the one and only Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, Jude 9 and Revelation 12:7f).

So the dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is "The Angel of the Lord" mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was rediscovered by the Protestant Reformation and stressed also by Calvin (and later by Matthew Henry, Haevernick, Keil, Delitzsch, and Hengstenberg, etc.).

Rightly did Cincinnati's Lane Theological Seminary's Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius's Church History (at its I:2:8): "Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity. [The A.D. 400f] Augustine seems to have been the first of the Fathers to take a different view, maintaining that such Christophanies were not consistent with the identity of essence between Father and Son - and that the Scriptures themselves teach that it was not the Logos but an angel that appeared to the Old Testament worthies on various occasions (compare De Trinitate III:2). Augustine's opinion was widely adopted [in the subsequent Romish phase of the Deformed Church], but in modern times [since the Protestant Reformation of the Deformed Church] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's Systematic Theology I:490 and Lange's article Theophany in Herzog."

Even the angelodoulic Roman Catholic website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says that the ancient view that God the Son is 'The Angel of the Lord' - while "not common in Catholic circles" - certainly "is not heretical." The Catholic Bible Encyclopedia too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself."

Also Pre-Christian Judaism agrees. This is reflected in its Targum on Genesis

32:25; its Midrash on Exodus 18:5; its Book of Jubilees 1:27 & 2:1; and its Apocalypse of Moses 1f.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant - when He became flesh and dwelt among them! Great too is the culpability of modern Churchfolk who would attribute to mere created angels and alleged archangels

- that which our Sole Archangel, Michael the Son of God, claims solely for Himself! Mi ka 'El means: 'Who is like God?' Who indeed? - save he Who is God. Post tenebras - fiat Lux!"

-- Rev. Dr. Francis Nigel Lee

Professor-Emeritus of Systematic Theology and Church History, Queensland Presbyterian Theological Seminary, Brisbane, Australia." [Pages 1-2] -
<http://web.archive.org/web/20131030020117/http://www.dr-fnlee.org/docs4/mtoa/mtoa.pdf>

Who is "The (Arch)angel of the Lord"?; Posted September 6, 2014 by Website Admin, by Francis Nigel Lee

"[Web Page 1] Who is "The (Arch)angel of the Lord"?

-1-

According to Holy Scripture, there are not several archangels — all of whom are creatures. For there is only one **Archangel or Leader of the created unfallen angels – Michael, the uncreated God the Son Himself.**

Extra-Scriptural views expand this greatly, and revere up to twelve created archangels. Post-Tanachic Judaism notes Gabriel, Michael, Raphael, and Uriel. Gnosticism has Iao, symbolized by a snake — and ruling over one of the seven then-known planets. Mediaeval Judaism and the unreformed Church expanded these to include also Raguel, Remuel and Sariel. Whereas Islam has Israafiyil, 'Izraaiyl, Jibriyl, Mikaal — and the four throne-guardians of Allah.

Such a multiplicity of archangels undermines God's pre-eminence. For it inserts created archangelic creatures, or rather man-made items, between Him and all else.

'The Angel of the Lord' is the pre-incarnate Second Person of the Trinity. This is the Son-exalting doctrine of the infallible Word of God. Genesis 16:7-13; 18:2f,33 to 19:1,27; 22:11-15; 31:11-13; 32:24-30; Exodus 3:2-14; 13:21; 19:3 to 20:19; 23:20-23; Joshua 5:2-15f; Judges 2:1-5; 6:12-23; 13:3-22; Isaiah 63:8-14; and Daniel 3:25; 7:13f; 12:1f. Also Zachariah 1:3-16; 2:3-10; 3:1-7; 4:1-7; 5:5-11; 6:4f; 12:8f; Malachi 3:1-5 & 4:2 cf. Matthew 11:10 & Mark 1:2 & Luke 1:76 & 7:27; Acts 7:30-38; First Corinthians 10:1-4; and Galatians 3:17-29.

Also Pre-Christian Judaism agrees. This is reflected in its Targum on Genesis 32:25; its Midrash on Exodus 18:5; and its Book of Jubilees 1:27 & 2:1. In the latter, Michael is "the Angel of the Presence" Who instructed Moses on Mt. Sinai. In the Ascension of Isaiah 9:22, He is the Mighty Angel Michael, praying on behalf of humanity. And in the Testimony of the Twelve Patriarchs, in the Testimony of Dan (6), Michael is "the Angel Who intercedes for you — for He is the Mediator of God and man for the peace of Israel" (cf. First Timothy 2:5).

There are few Hebrew texts on **the Archangel Michael** which date from before or at the time of the completion of the inspired Books of the Old Testament. **Yet, "the Angel of the Lord" also in the Pentateuch; and "Michael" in Daniel 10:13 & 10:21 & 12:1; and "The Angel of the Covenant" in Malachi 3:1 cf. 4:2f from around B.C. 400 — do indeed all seem to be expressions teaching manifestations of God Himself.**

The A.D. 165 Ante-Nicene Church Father Justin Martyr in his Dialogue with Trypho (62) declared: "This Offspring...was with the Father before all the creatures.... The Scripture by Solomon has made clear that He Whom Solomon calls 'Wisdom' was begotten...before all His creatures.... He was also declared this same thing...by Joshua (5:13-15)."

So too in the Early Church's writing The Passing of Mary (8). There, "the Lord delivered the soul of Mary to Michael Who was the Ruler of Paradise — and the Prince of the nation of the Jews" (cf. Daniel 10:21 & 12:1).

Also Irenaeus observed in his Against Heresies IV:10:1 regarding Moses that "the Son of God is implanted everywhere throughout his writings. At one time, indeed, speaking with Abraham when about to eat with him; at another time... bringing down judgment upon the

-2-

Sodomites [Genesis 18:2-33 & 19:1-27]; and again when He becomes visible and directs Jacob on his journey [Genesis 31:11 & 32:24-30] — and speaks with Moses from the bush [Exodus 3:2-4]."

Too, Tertullian stated something similar in his Against Marcion (III:9:1). "Christ...did Himself...appear to Abraham." Genesis 18:2 to 19:27.

Further, the Greek Father Eusebius in his Church History I:2:1-13 remarked: "The Lord God...appeared as a common man to Abraham while he was sitting at the oak of Mamre [Genesis 18:1f]. And he, immediately falling down, although he saw a man with his eyes, nevertheless worshipped Him as God... and confessed that he was not ignorant of His identity when he uttered the words: 'Lord, the Judge of all the earth, will You not execute righteous judgment?' [Genesis 18:25]." **[Web Page 1]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/>

[Web Page 2] After the A.D. 325 Council of Nicaea, the Church at least for a while held this view. The A.D. 450 Church Father Theodoret of Cyrrhus agreed with it. Theodoret's words on Exodus 3 are: "The whole passage shows that it was God Who appeared to him [Moses]. But he called Him an 'Angel' [alias a 'Messenger'], in order to let us know that it was not God the Father Whom he saw — for whose 'Angel' could the Father be? — but the Only-begotten Son, the Angel of great Counsel" alias Christ as the 'Angel' or Messenger of the Covenant in Malachi 3:2.

It was especially after Gregory (who died in 604), that later Scholastics such as Thomas Aquinas systematized an alternative view. Thus it became the view of the mediaeval 'Deformed Church' that 'the Angel of the Lord' was merely a created archangel called Michael — and not **the divine Michael-Christ** and the one and only **Archangel and uncreated Leader of all created angels (as in Daniel 12:1, First Thessalonians 4:16, and Revelation 12:7f).**

So then. **The dominant Pre-Mediaeval view was that the Second Person of the Triune God Himself is "the Angel of the Lord" mentioned in infallible Holy Scripture. This mainline traditional view of the Early Church was resurrected by the Protestant Reformation in Calvin (and later also by Matthew Henry, Hävernick, Keil, Delitzsch, and Hengstenberg, etc.).**

Rightly did Cincinnati's Lane Theological Seminary Church History Professor Rev. Dr. A.C. McGiffert then comment in the Eerdmans edition of the Nicene and Post-Nicene Fathers on Eusebius's Church History (at its I:2:8). He said: "Eusebius accepts the common view of the early Church that the theophanies of the Old Testament were Christophanies; that is, appearances of the Second Person of the Trinity."

However, another "opinion was widely adopted [in the subsequent phase of the 'Deformed Church']. But in modern times [since the Protestant Reformation] the earlier view which Eusebius represents, has been the prevailing one. See Hodge's Systematic Theology I:490 and Lange's article Theophany in Herzog."

Yet even the Romish website <http://ic.net/~erasmus/RAZ16.HTMT/> (Angels and Demons) says the ancient view that God the Son is 'The Angel of the Lord' — while "not common in Catholic circles" — certainly "is not heretical." The Catholic Bible Encyclopedia too states: "It will be seen that this 'Angel of the Lord' often speaks and acts as Yahweh Himself."

-3-

The word 'Archangel' is not found in the Older Testament. There, however, **Calvin calls the divine Christ 'Michael your Prince' at Daniel 10:13 & 10:21 and at 12:1 & 12:6f.** And the Newer Testament, while acknowledging seraphs and cherubs, mentions only one Archangel or Leader of the angels at First Thessalonians 4:16 and Jude 9 and Revelation 12:5-7.

In Daniel 10:13 & 10:21, apparently Gabriel (8:16 & 9:21 & 10:11) said to Daniel: "Michael, the First of the Chief Princes, came to help me.... There is Nobody that holds with me in these things, but Michael your Prince."

Calvin comments on Daniel 10:13: "Michael represents Christ.... I do not object to this opinion.... If all angels keep watch over the faithful and elect, still Christ holds the first rank among them because He is their Head.... More on the subject, in the twelfth chapter."

Calvin on Daniel 10:21 comments: "Michael...some think to be Christ. I do not object to this view.... He [Daniel] calls Him a 'Prince of the Church'.... This title seems by no means to belong to any angels, but to be peculiar to Christ."

He comments also on Daniel 12:1: "Michael the Prince of the people should stand up.... By 'Michael' many agree in understanding Christ as the Head of the Church..., Michael the Archangel.... God was the Preserver of His Church by the hand of His only-begotten Son." [Web Page 2] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/2/>

[Web Page 3] "That foul hypocrite, [the other 'Michael' and Neo-Arian] Servetus, has dared to appropriate this passage to himself. For he has inscribed it as a frontispiece on his horrible comments — because he [Servetus] was called Michael!... This was a proof of his impudence and sacrilegious madness — to adorn himself with this epithet of Christ....by boasting himself to be Michael the Guardian of the Church and the mighty Prince of the people!

....

"Daniel therefore represented Michael as the Guardian of the Church. And God had enjoined this duty upon Christ — as we learn from the 10th chapter of John (verses 28-29).... [So] I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent Him as standing forward for the defence of His elect people. He is called the mighty Prince....

"The angel then...calls Michael the mighty Prince. As if he had said Michael should be the Guardian and Protector of the elect people — He should exercise immense power, and He alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion...in the 10th chapter of John.... We now perceive the reason of this epithet, which designates Michael as the great Prince....

"The angel points out to us the great importance of the protection of Michael. He promises certain salvation to His elect people.... Michael should be superior to every enemy.... Christ has conquered for us."

Then Calvin comments on Daniel 12:6f: "We know there is but one Teacher of men and angels — the Son of God Who is His eternal wisdom and truth. This

passage may be referred to Christ."

-4-

In First Thessalonians 4:15f, Paul says "by the Word of the Lord that...the Lord Himself shall descend from heaven...with the Voice of an Archangel.... And the dead in Christ shall rise." Again, Christ "the Word" is here described as an archangelic "Voice" Who divinely raises "the dead."

Jude 9 says Michael the Archangel contended with the devil, disputing about the body of Moses. Michael was not emboldened to bring against the devil a slanderous or railing accusation (krisin...blasphemias), but said: 'May the Lord rebuke you!"'

The contending and disputing yet never-slandering Archangel Michael was not emboldened (etolmeesen) to bring a railing accusation against the devil. Neither did Michael as the divine and sinless Christ blasphemously slander Satan in Matthew 4 — where He simply cited Scripture against him.

Finally, note in Revelation 12:5-11 how a godly woman "brought forth a male Child...to rule all nations.... And her Child was caught up unto God.... There was war in heaven – Michael and His angels fought against the dragon... and his angels.... And they [Michael cum suis] overcame him [the Satanic devil] by the blood of the Lamb." The uncreated Michael here became incarnate, was resurrected, and with His blood conquered Satan and his angels.

Great then is the culpability of the Judaistic leaders who rejected the Angel of the Lord and God's Angel of the Covenant — when He became flesh and dwelt among them! Great too is the error of some modern Churchfolk who would attribute to mere created angels and alleged archangels — that which our Sole Archangel, Michael the Son of God, claims solely for Himself!

After the completion of the inspired Older Testament but before the inscriptionation of the first book of the inspired Newer Testament, many of the Hebrews backslid away from their doctrines. At that time, many uninspired Apocryphal books (usually not in Hebrew) and also many Pseudepigraphical books were written by Jews (usually in Greek but sometimes in other languages such as Ethiopic or even Slavonic etc.)." [\[Web Page 3\] - http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/3/](http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/3/)

"**[Web Page 4]** Some (but not all) of those uninspired books continued either to teach or at least to imply that Michael was God. Thus the B.C. 270 Septuagint Israelitic translation of the Old Testament at Daniel 8:11, where also Theodotion called apparently the Lord God Archistrateegos alias "the Arch-General" (translated "the Prince of the host" in English). This further seems to be connected with "the Son of man" at Daniel 7:13 and "the Son of God" at 3:25 and with "Michael your Prince" at 10:21 and "Michael...the great Prince" at 12:1. Indeed, the descriptions in 7:9-13 & 10:5f & 12:1-7 do certainly seem

to agree with and to be presupposed by the description of our Lord Jesus at Revelation 1:13 & 10:1f & 12:5-11.

Thus the Gospel of Nicodemus 8(25) to 11(27) states that "Christ Saviour of the world...took hold of our forefather Adam...and delivered him and all the just to the Archangel Michael [viz. to Christ Himself]... I [Nicodemus] came to paradise.... The Archangel Michael...said to me, 'Wait a little, for Adam the forefather of the race of men too comes in — with the just'.... We also have been sent by Michael the Archangel, and...ordered to proclaim the resurrection of the Lord."

-5-

Also the Apocalypse of Moses begins by teaching the account of the history of Adam and Eve given by the Archangel Michael. "And God says to the Archangel Michael: 'Say to Adam, "Do not relate the mystery which you know, to your son Cain!"'" Then He said to the Archangel Michael 'Go into paradise, into the third heaven'.... The Archangel Michael said to Seth, 'Bury every man that dies until the day of the resurrection!'" Having thus spoken, "the Archangel Michael went up into heaven...saying the Alleluia. 'Holy, holy, holy Lord — to the glory of God the Father...together with His unbeginning and indeed life-giving Spirit, now and ever, and to ages of ages. Amen.'" Truly a trinitarian statement!

But some of the later Jewish Apocryphal and Pseudepigraphical books (we think falsely) teach that Michael was a created 'archangel.' It seems to us that in the time of Christ, the Pharisees' obvious dependence upon those purely-human and uninspired writings rather than upon the inspired passages of the Older Testament (such as in Daniel 3:25 & 7:13 & 8:11 & 9:26f & 10:21 & 12:1 and Malachi 3:1 & 4:2 etc.) — was one of the major reasons why most of the Jewish Leaders then rejected Jesus' correct claim that He was and is God Himself.

On the whole, the Ante-Nicene or Early Church Fathers rejected such later-rabbinical assessments — and instead followed the earlier Israelitic views of the Older Testament and of the Targums that Michael was indeed the Angel of God's Presence alias God Himself. They rejected the uninspired Late-Apocryphal and especially the Pseudepigraphical view that Michael was but one of several created archangels, and instead maintained that the inspired Holy Scriptures teach that Michael alone is God the Son.

Thus Clement of Rome taught around A.D. 90f that Malachi's Angel of the Covenant is the Lord Jesus Christ (First Epistle to the Corinthians, ch. 23). So too Matheetees, in his A.D. 130 Epistle to Diognetus (ch. 7).

Around that same time, the Shepherd of Hermas in his work The Pastor, wrote (III:8:3): "The Law of God that was given to the whole world...is the Son of God.... The great and glorious Angel Michael is He Who has authority over this

people and governs them [Daniel 10:21 & 12:1 cf. Revelation 12:7]. For this is He Who gave them the Law into the hearts of believers. He accordingly superintends them to whom He gave it, to see if they have kept the same.""
[Web Page 4] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/4/>

"[Web Page 5] Tertullian, while still a Pre-Semimontanist, wrote in his A.D. 198 Answer to the Jews (ch. 9) that "the Spirit, speaking in the Person of the Father, calls John the forerunner of Christ [Malachi 3:1].... ‘Behold, I send My messenger [John] before Your face’ — that is, Christ’s.... [John] shall prepare Your way before You [Christ]!"'

Hippolytus of Rome, A.D. 225, in his Fragments from Commentaries on Daniel (II:14 & II:24-28), states on Daniel 10:5-21 (cf. Revelation 1:13-17): "Christ is their Prince.... He [Daniel] sees the Lord.... Various nations waited for Christ’s coming.... ‘And His loins were girded with the gold of Ophaz’.... With a pure girdle...He was girded.... For the Word was to bear us all, binding us like a girdles round His body....

"Recognize Him! ‘And His face [w]as lightning, and His eyes as lamps of fire’.... The fiery and judicial power of the Word should be signified.... He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.... And His Voice was as

-6-

the voice of a great multitude.... There is none that holds...in these things but Michael [Daniel 10:21].... And Who was He that spake, but the Angel Who was given to the people? As He says in the Law of Moses:...‘My Angel shall go before along with you.’" Exodus 33:1-2.

In his Scholia on Daniel (10:6-13), Hippolytus states: "We who now believe on Him, declare the words of Christ.... It is to His saints that fear Him and to them alone that He reveals Himself.... ‘Lo, Michael!’ Who is Michael, but the Angel assigned to the people? As God says to Moses...‘My Angel shall go with you’" Cf. Exodus 32:34 & 33:2,14 & 40:34-38 with First Corinthians 10:1-4.

Around 300 A.D., Victorinus stated in his On the Creation of the World that "the Author of the whole creation is Jesus. His name is the Word."

Indeed, in his Commentary on the Apocalypse of the Blessed John (1:13f & 12:4-9f & 22:16), Victorinus added: "The Son of man walks in the midst of the golden candlesticks.... His paps are the two Testaments.... His eyes were as a flame of fire....

"The woman...brought forth a Son, Who begins to rule all nations.... Her Son was caught up to God, and to His throne.... Christ was born.... Michael and His angels fought with the dragon.... And that great dragon was cast forth....

Daniel had previously predicted his contempt....

"Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith – they are overcome and shall be dissolved as the foam. Because Christ is the Rock by Which and on Which the Church is founded.... The Kingdom of Christ is now eternal!"

Also the 350 A.D. Ephraim the Syrian in his Homily on our Lord (27f), wrote that "Daniel [10:5-19] also was melted and poured out on every side before the glory of the Angel Whose vehement brightness suddenly shone upon him.... The majesty of the Angel was manifested..... This did not befall Daniel on account of threatening or anger from the Angel; but on account of His terrible nature and prevailing brightness.... 'The Voice of His words was like the voice of many hosts'.... [Daniel said:] 'Let my Lord speak!'"

I do of course concede that several Post-Nicene Christian writings from the end of the fourth century onwards (such as the 388 A.D. apocalyptic Vision of Paul 14f, and the 9th to 11th century Apocalypse of the Virgin If, and the thirteenth-century Testament of Abraham If) — do seem to have taught that Michael was a created archangel. Yet that view is not taught in the inspired Scriptures, nor in the earliest comments thereon. That is why Calvin (at Daniel 10:13 & 10:21 & 12:1), at the time of the Church's Reformation, reached back to the Biblical and Targumic and Early-Rabbinical and Ante-Nicene view that Michael was the Divine Archangel and Creator and Leader of all the created angels." **[Web Page 5]** - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/5/>

[Web Page 6] "Let no man beguile you of your reward in...worshipping of angels!" (Colossians 2:14). As Rev. Professor John Calvin rightly remarked (Institutes of the Christian Religion I:XIV:5-10): "I am...inclined...to agree with ancient writers that in those passages wherein it is stated that 'the Angel of the Lord' appeared to Abraham...and Moses, Christ was that Angel.... Michael is

-7-

described by Daniel as... 'mighty Prince' and by Jude as... 'Archangel'" (Daniel 7:10 & 10:13,21 & 12:1 and First Thessalonians 4:16 and Jude 9).... Christ too, in consequences of the supremacy which He obtains as Mediator, is called 'the Angel' (Malachi 3:1).... Christ is not only superior to all angels (Colossians 1:16-20); but...all the endowments which they possess are derived from Him!"

Again, in his True Method of Giving Peace and of Reforming the Church (in his Tracts and Treatises, Eerdmans, 1958, III:318), Calvin remarks: "The servant of Elisha (Second Kings 6:17) sees an immense host of angels armed to give assistance to himself.... Yet, invoking God, he leans not on their support.... Those wander beyond the Word of God who call upon other intercessors in heaven besides Christ.... I say that they overleap the proper bounds of

prayer!"

So too the 1637 Calvinistic Dordt Dutch Bible. At Daniel 10:13 it comments: "Understand by 'Michael' Christ Himself, Who stands by His servants and gives them power and strength." At Jude 9's word 'Michael,' it comments: "This is the Archangel's own name, which is also found at Daniel 10:13 & 12:1 and Revelation 12:7.... It says as much as 'Who is like God?' This name can also be ascribed to the Lord Jesus Christ." And at Revelation 12:5-7 it comments: "Because many things are here said of the male Child and after this about Michael..., it is appropriate that it indeed be taken here of Christ.... By this 'Michael'..., Christ Himself is understood by most of the commentators."

Calvin's and Calvinism's, I maintain, is the correct view of angels. It was followed also by many others – notably by the Calvinist Matthew Henry in his Commentary on the Holy Bible.

At Daniel 10:21, Henry comments: "Here is Michael our Prince, the great Protector of the Church.... Michael the 'Archangel' is no other than Christ Himself, the 'Angel of the covenant' and the Lord of the angels...Whom Daniel (10:5) saw in a vision.... Christ is the 'Church's Prince'; angels are not, Hebrews 2:5f."

At Daniel 12:1, Henry adds: "Christ is 'that great Prince'.... If He 'stand up' for His Church – who can be against it?... Michael shall stand up for the working out of our eternal salvation. The Son of God shall be incarnate, shall be 'manifested to destroy the works of the devil'.... Christ shall 'stand at the latter day upon the earth' – shall appear for the complete redemption of all His.... That will be such a 'day of trouble' as never was, to all those whom Michael our Prince 'stands against'.... When, upon the appearing of Michael our Prince, His Gospel is preached – many of them who 'sleep in the dust'... shall be awokened."

At Jude 9, Henry comments: "The Apostle brings in Michael the Archangel.... Though this contest was mighty eager and earnest, and Michael was victorious in the issue, yet He would not bring a railing accusation against the devil. He knew a good cause needed no such weapons to be employed in its defence. It is said, 'He durst not bring'.... Why 'durst He not'?... He thought it below Him to engage in a trial of skill with the great enemy of God.... A 'memorandum'...to all disputants never to 'bring railing accusations' into their disputes!..." [\[Web Page 6\] - http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/6/](http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/6/)

"**[Web Page 7]** "Some think the Apostle refers here to the remarkable passage...Numbers 20:7-13.... Michael, according to this account, stands up in defence of Moses – and, in the zeal of an upright and bold spirit, says to Satan 'The Lord rebuke thee!'... He knew Moses was...a favourite of

God, and He would not patiently suffer him to be insulted – no, not by the prince of devils. But in a just indignation cries out, ‘The Lord rebuke thee!’”

On Revelation 12:5-11, Henry comments: "Care was taken of this Child. It 'was caught up to God and to His throne'.... 'There was war in heaven'.... The parties – Michael and His angels on one side; and the dragon and his angels on the other. Christ the great Angel of the covenant and His faithful followers; and Satan and all his instruments.... The victory was gained...‘by the blood of the Lamb’.... Christ by dying destroyed him that hath the power of death – that is, the devil."

Very significantly, Calvin’s and the Dordt Dutch Bible’s and Matthew Henry’s view was supported also by Dr. J.F. d’Envieu. In his four-volume masterpiece Le Livre du Prophète Daniel, I-IV, Paris, 1888-91, pp. 1332f.

Indeed, so too even by the Calvinist Rev. Professor Abraham Kuyper Sr. In his book God’s Angels (Höveker & Wormser, Amsterdam, n.d., pp. 174-87), he declared: "Michael would be the Second Person in the Holy Trinity...according to Hulsius, the two Van den Honerts, and Lampe.... The name Mi-ca-’El literally means ‘Who is like God?’ A name which would easily convince us to apply it only to a Divine Person!... Daniel chapter 10:12f tells you that Michael is further named ‘a princely Angel of God’.... The messenger of the Lord tells Daniel: ‘Only your Prince Michael strengthens me.’ And so too in Daniel 12:1, He is called ‘the great Prince Who stands before the children of your people.’"

In Jude 9, "why did Michael not question Satan’s authority?.... Jude set this attitude of Christ — to Christians at that time, as an example.... It is so necessary to eradicate root and branch the false concept about ‘dare’ and ‘did not dare’ from Jude 9. That Michael ‘durst not’ — was not in the least because He blushed, but out of respect for the ordinance of God.... So too we may not ignore the ordinance of God, even in a Nero.... Michael found it unthinkable that Satan be allowed to appropriate Moses’ body. That is why He contended with Satan!..."

"We can be shorter about Revelation 12:7.... In ‘Michael,’ by far the most commentators do not read a created angel, but Christ as the Head of the angels.... One cannot judge differently than that after the ascension, Christ is our Mediator Who...wields the final say over God’s hosts in heaven.... Christ is the strong Michael at their Head, Who has inflicted the slaughter of the spirits against the dragon and his ilk....

"Nobody who holds to Scripture will deny that after Jesus’ ascension...even the most richly gifted angels have been subjected to Christ as our Mediator.... It cannot be gainsaid that He can be called Michael....

"That He as the Mediator has become the Head of the angels..., proceeds from the fact that the world of angels was there. To be subjected to the world of

men." First Corinthians 6:3 and Hebrews 1:14. Thus Kuyper.

It is true that from 1844 onward Seventh-day Adventists, then having several Arians in leadership positions, have consistently held that Michael is Christ. But over time, while still holding that, they now universally believe that Michael-Christ is Almighty God. Also the" [Web Page 7] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/7/>

"[Web Page 8] -9-

Jehovah witnesses later held that Michael is Christ. But they too in future years shall yet be brought to confess with Calvin that Michael-Christ has always been the everlasting Jehovah.

Mi ka 'El means: 'Who is like God?' Yes, Who indeed — save the central and Second Person of the Trinity — the One Who always was God, and is God, and always shall be God!" [Web Page 8] - <http://www.dr-fnlee.org/who-is-the-archangel-of-the-lord/8/>

The Anabaptists and their Stepchildren

"... to that great King of men and divine Leader of angels, the mighty Archangel Jesus ..." - http://www.reformed.org/sacramentology/index.html?mainframe=http://www.reformed.org/sacramentology/lee/anab_008.html

David Harold Chilton (AD 1951 – AD 1997) was a Reformed pastor, Christian Reconstructionist, speaker, and author of several books on economics, eschatology and Christian Worldview from Placerville, California.

The Days of Vengeance, An Exposition of the Book of Revelation, by David Chilton, copyright 1987.

"... [Page 311] 7-9 The scene changes abruptly: St. John now sees war in heaven, **Michael** and His angels waging war with the Dragon. ...

... There should be little question that this Captain of the angelic host is a symbol for the Seed of the Woman, the Son of God - represented now not as a Child, but as Michael, the great Warrior-Protector who leads the armies of heaven in battle against the demons. St. John's symbolism is not casual; it is intentional, and very precise. He carefully chose to reveal Christ in terms of the specific Biblical connotations associated with Michael.

The name Michael (meaning Who is like God?) occurs elsewhere in the Scriptures only in Daniel and Jude. Michael is portrayed in Daniel as "the great Prince" who stands as the special Protector of the people of God. War breaks out in heaven between the good and evil angels, and even Gabriel is unable to overcome the demons until Michael comes to do battle with the

enemy (Dan. 10:12-13, 20-21). In view of what is revealed about Michael in the latter part of Daniel 10, it is likely that the otherwise unexplained vision in the first part of the chapter refers to Him as well: Daniel saw a man

dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. His body also was like beryl, His face like lightening, His eyes were like flaming torches, His arms and feet like the gleam of polished bronze, and the sound of His words like the sound of a tumult. (Dan. 10:5-6)

The closing passage of Daniel's prophecy refers to **Michael as the Guardian over God's people, who will arise to fight on [Page 311-312] their behalf during a time of great tribulation, saving all whose names are written in the Book of Life (Dan. 12:1).** 27 Michael's name does not appear again in the Bible until an offhanded mention by Jude, who tells us that He "disputed with the devil and argued about the Body of Moses" (Jude 9). 28 **Jude also calls Him The Archangel, a term which - contrary to some speculations that have developed about the various ranks of angels - does not necessarily mean "member of a superior class of angels," but rather simply "the Chief of the angels," an expression equivalent to "Captain of the LORD's hosts"** (Josh. 5:13-15). This would also tend to identify Michael with the **Angel of the LORD (cf. Ex. 23:20-23), a figure who is, in most cases, a pre-incarnate appearance of Christ.** 29 **The only other Biblical occurrence of the word Archangel is in 1 Thessalonians 4:16, where Christ descends in the Second Coming "with a shout, with the voice of the Archangel," or, better, "with a shout, with Archangelic Voice."** The clear implication is that Christ **Himself shouts with the Archangelic Voice.** 30 (The fact that there are superior ranks of angels [cf. Rom. 8:38; Eph. 1:21; Col. 1:16] means that a more general use of the term archangel is theologically valid. But the Bible itself does not seem to use it in this way.) **Barrington observes that the term Archangel "may even be compared with 'Lord of hosts,' and it may perhaps have meant that manifestation of God in which He appears as leader of the armies of Israel or of the heavens."** 31 Accordingly, in the Book of Revelation we find Him leading the armies of heaven in victorious conflict with Satan, actions clearly predicated of Christ throughout the New Testament (cf. Matt. 12:22-29; Luke 11:14-22; Col. 2:15; Heb. 2:14-15; 1 John 3:8; Rev. 19:11-16).

Even at first glance, therefore, there is much to commend [Page 312-313]

[Page 312 Notes Begin] 27. Calvin recognized that this description of Michael must be a reference to Jesus Christ; see his Commentaries on the Book of the Prophet Daniel (Grand Rapids: Baker Book House, 1979), Vol. 2, pp 369ff.

...

29. See the discussion of this point in Herman Bavinck, The Doctrine of God, translated by William Hendriksen (Grand Rapids: William B. Eerdmans Publishing Co., 1951), pp 256ff.

30. A most helpful discussion of this whole issue is in **Barrington, pp. 218-24.**
**See also E. W. Henstenberg, The Revelation of St. John (Cherry Hill, NJ:
Mack Publishing Co., [1851] 1972), Vol. 1, pp. 464-72.**

31. Barrington, p. 222. [Page 312 Notes End]

[Page 313] the view that Michael is a symbolic representation of Christ, a name that emphasizes His divine nature and power; and that the "angels" who accompany Him are His apostles, "together with all the angelic forces in sympathy and cooperation with the," 32 This view both explains, and is reinforced by, the passage as a whole. ..." **[Pages 311-313] - https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n336/mode/1up**
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n337/mode/1up
https://archive.org/stream/DaysOfVengeance-DavidChilton/Days_of_Vengeance_David_Chilton#page/n338/mode/1up

Milton Spenser Terry (AD 1840 - AD 1914), a pastor and professor who taught apologetics, comparative religion, and Old Testament, being "a clergyman, born in Coeymans, New York, 22 February, 1840. He was graduated at the Charlottesville, New York, seminary in 1859, and at Yale divinity-school in 1862. After being ordained a clergyman in the Methodist Episcopal church he held various pastorates from 1868 till 1884, when he was elected to the chair of Hebrew and Old Testament exegesis in Garrett Biblical Institution, Evanston, Illinois The degree of S.T.D. was conferred on him in 1879 by Wesleyan university, and he was elected to the American Oriental society in 1871, and in 1883 to the Society of Biblical Literature and exegesis. Dr. Terry has written articles for the "Methodist Quarterly Review," and has published tracts on Swedenborgianism (New York, 1872) ; and Man's Antiquity and Language (1881) ; Commentaries on the Historical Books of the Old Testament (2 vols., 1873-'5) ; and Biblical Hermeneutics (1883)." -
<https://wipfandstock.com/author/26456>

The Prophecies of Daniel Expounded by Milton S. Terry, S.T.D. Professor of Old Testament Exegesis in Garrett Biblical Institute. New York : Hunt & Eaton Cincinnati: Cranston & Curts 1893.

"... **[Page 40]** Here we observe a remarkable advance in **Messianic prophecy.** It is the distinct conception of a **SON OF MAN** receiving from the eternal God the dominion of heaven and earth. **We conceive this Son of man as identical with the Messianic prince of chap. IX, 25, 26; presented also again in chaps. X, 21 and XII, 1, under the symbolical name of Michael. ..."** **[Page 40] - <https://archive.org/stream/propheciesofdani00terr#page/40/mode/1up>**

"... **[Page 42]** As "Michael, the great prince," is not identical with the people of God (X, 21; XII, 1), but rather their representative and defender, so here it seems most satisfactory to understand the Son of man (verse 13) as the personal representative and prince of "the people of the saints" (verse 27). Our exposition of the anointed prince, in chap. IX, 25, 26, confirms this view, and

the New Testament conception is that the saints of Christ shall reign with him in glory (Rom. VIII, 17; 2 Tim. II, 12; Col. III, 4; 1 Peter IV, 13; 1 John III, 2; Matt. XIX, 28; Luke XXII, 30; Rev. II, 26, 27; III, 21; XX, 4; XXII, 5). ..." [Page 42] -

<https://archive.org/stream/propheciesofdani00terr#page/42/mode/1up>

"... [Page 125] Michael the great prince - The same mentioned in chap. X, 13-21. Comp. what is said of the "prince of the host of Jehovah" in Josh. V, 13-15, and the angel of Exod. XXIII, 20-23. He is the guardian of God's Israel, who stands and presides over the sons of thy people. This we regard here, as in Rev. XII, 7, as an apocalyptic name and symbol of the Messiah. The name itself signifies "who is like God," and suggests the embodiment of God's power as seen in the uttermost redemption of his people. ..." [Page 125] -

<https://archive.org/stream/propheciesofdani00terr#page/125/mode/1up>

Biblical Apocalyptic, A Study of the most notable Revelations of God and of Christ in the Canonical Scriptures by Milton S. Terry, D.D. Professor in the Garrett Biblical Institute, New York: Eaton & Mains Cincinnati: Curtis & Jennings 1898. -

<http://books.google.com/books?id=otcpAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 363] 1. The description accords noticeably with that of the **Christophany** of I, 12-18

2. **he is the same as the Lamb** who took the book out of the hand of him that sat on the throne, and now holds it open in his own hand.

3. He speaks as Lord in XI, 3, and throughout the vision appears to exercise a power and authority unsuitable to a created being.

4. **It accords with the habit of apocalyptic repetition, and especially with the method of this book, to present Christ under various forms.** First we are told the revelation is from Jesus Christ (I, 1); then we have the glorious Christophany of I, 12-18; then he is announced as the Lion of Judah and appears as a Lamb that had been [Page 363-364] slain. **After this angelophany he appears again as Michael (XII, 7);** then again as the Lamb on Mount Zion (XIV, 1); then as the Son of man on a white cloud (XIV, 14); then as the rider on a white horse (XIX, 11). **In view of this variety of revelation the objection that he could not be presented under the form and name of an angel loses all its force.**

5. **Finally, the purpose of this interlude (X, 1-XI, 13) makes it particularly appropriate that the Christ's appearance should be under the symbolism of an angelophany; for he appears not as God, or as judge, but as the rainbow-crowned angel of the covenant, who commits the word of God to his servant and apostle. ..."** [Pages 363-364]

"... [Page 374] (1) a manifestation of **Christ as the great covenant angel;** ..." [Page 374]

"... [Page 386] 7. War in heaven - On the same element in which the woman and the dragon have thus far appeared. **Michael** and his angels - These are obviously the heavenly antagonists of the dragon and his angels. As the one class represents the powers of darkness, the others must represent the forces of light. It would have been incongruous to introduce Christ, or the Lamb, by name, as the great opponent of the dragon, and equally so to have portrayed the seed of the woman as going to war with the dragon as soon as they were born. But while incongruous is the apocalyptic imagery and scheme, it is still true in fact that **Christ** and his holy angels **are the real antagonists of Satan ... We accordingly understand Michael** and his angels **to be here a symbolic designation of Christ** and his apostles, together with all the angelic forces in sympathy and cooperation with them. **The name Michael is taken from Dan. X, 13, 21' XII, 1, where he is spoken of as "the great prince who standeth over the children of thy (Daniel's) people."** We compare also with this "**the prince of the host of Jehovah**" (Josh. v, 14), who assisted the children of Israel in the overthrow of Jericho. As we have shown in the note at the close of chap. X, it accords with the apocalyptic scheme of this book to introduce Jesus Christ under various names and symbols. Having appeared in X, 1, as the strong covenant angel of light, he now appears as **Michael the archangel, the great leader of the hosts of heaven against the prince of hell.** ..." [Page 386]

"... [Page 433] 14. These shall war against **the Lamb** - Even as the dragon and his angels warred against **Michael** and his angels in XII, 7. For having lost in that war the dragon was wroth and went away to war with the rest of the woman's seed (XII, 7), and this war against **the Lamb** and those who are with him, called and chosen and faithful, is one phase of that war on the seed of the woman. but in their war on **the Lamb** and his followers **the Lamb** shall overcome them as triumphantly **as Michael prevailed in the war of XII, 7-9, for he is Lord of lords and King of kings**, as will be more fully brought out in chaps. XIX and XX, after the destruction of the harlot has been fully shown. ..." [Page 433]

George Whitefield - December 27 [O.S. December 16] 1714 – September 30, 1770), also known as George Whittfield, was an English Anglican preacher and one of the founders of Methodism.

Eighteen Sermons, preached by the late Rev. George Whitefield, A.M. -- Taken verbatim in short-hand, and faithfully transcribed by Joseph Gurney. Revised by A. Gifford, D.D. 1809
- <http://books.google.com/books?id=0Tk3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 181] Sermon 11. The Burning Bush ...

...The angel of the Lord appeared to him in a flame of fire out of the bush: some think this angel was Gabriel, but **most agree, and I believe with the greatest probability, that it was Jesus Christ, the angel of the everlasting covenant; and an expositor tells you, that the eternal Logos, longing to**

become man, often visited this earth in that form, as an evidence of his coming by and by, and dying a cursed death for man. ..." [Page 181]

"... [Page 187] But whether ministers or people burn, **the great God, the angel of the everlasting covenant, spoke to Moses out of the bush ...**" [Page 187]

"... [Page 192] **the same angel of the covenant who spake to Moses out of the bush, he shall ere long descend, surrounded with millions of the heavenly hosts ...**

... O go and tell your companions that the madman said, that the wicked men are as firebrands of hell: God pluck you as brands out of that burning. Blessed be God, that there is yet a day of grace: Oh! that this might prove the accepted time; Oh! that this might prove the day of salvation; **Oh! angel of the everlasting covenant, come down; thou blessed, dear comforter, have mercy, mercy, mercy upon the unconverted ...**" [Page 192]

The Revived Puritan. Select Works of the Reverend George Whitefield, A.M. Late of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess of Huntingdon; containing A Memoir of His Life, Thirty of his most admired and popular sermons, Forty-seven short discourses, being sketches of all the sermons not given in full, and A Compendium of his Epistolary Correspondence. In One Volume. By George Whitefield, G. B. 1829. - <http://books.google.com/books?id=Gg5XAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 133] is God's opportunity: for behold, just as the knife, in all probability, was near to his throat, ver. 11, **"the angel of the Lord (or rather the Lord of Angels, Jesus Christ, the Angel of the everlasting covenant) called unto him (probably in a very audible manner) from heaven, and said, "Abraham, Abraham. ..."**" [Page 133]

"... [Page 208] In the conflict, he approves himself to be **God's beloved Son**; and the Father gives demonstrable evidence, that with, and in him, he is indeed well pleased. Let us with serious attention consider when, where, and how, **our great Michael fought with and overcame the dragon**. The Evangelist Matthew is very particular in relating the preparations for the beginning, process, and issue of this glorious and important combat. ..." [Page 208]

"... [Page 211] **Our Lord**, therefore lets him know that he should not throw aside this important weapon upon this account, but puts by this home thrust with another Scripture: "It is written again, Thou shalt not tempt the Lord thy God." Still **our Lord** quotes something out of the book of Deuteronomy, and hath his eye upon Israel in his wilderness state. ... [Page 211-212]

"... [Page 212] and, therefore, as I would not command the stones to be made bread, needlessly and distrustfully set up to provide for myself; neither will I now presume unnecessarily upon God's power, by casting myself down, though placed by thee in such a dangerous situation."

Thus our great Michael comes off conqueror in the second assault. And doth not the serpent feel his head bruised enough yet? ..." [Pages 211-212]

"... [Page 402] A neglect of this important point hath been, and it is to be feared even now is, the bane of the Christian church: for if young men's minds are, from year to year, wholly engaged in studying the heathen mythology, instead of being shewn the beauties of the New Testament; if thy are taught to delight more in reading Caesar's Commentaries, or the exploits of an Alexander, than to admire the miracles of **Jesus of Nazareth**; if they are directed to employ themselves more in giving an account of Homer's battles, than **of the important war between Michael and the dragon**; if it is esteemed a greater excellency to be engaged in studying folds of a Roman garment, than to enquire into the various turnings and windings of their own corrupt hearts; ..." [Page 402]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume I. 1771. - <http://books.google.com/books?id=Z3cuAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"[Page 141] LETTER CLI.

Savannah, Jan. 22, 1740.

... Methinks I hear you say, "O thou of little faith! Wherefore dost thou doubt? As thy day is, so shall thy strength be." **Michael** and the dragon, I hear, are **carrying on war most bravely in England**. I really believe we shall not die, till we see the kingdom of God come with power. ..." [Page 141]

"[Page 169] LETTER CLXXXI.

To W.S. Esq.

Reedy Island, May 19, 1740 ...

... One of the inclosed papers will shew you the event of what you inserted (unknown to me) in the News. However, be not disheartened; God shall make even this to work together for your good. **The war between Michael and the dragon has much increased.** ..." [Page 169]

"... [Page 225] LETTER CCXXXVII.

Saint George's (Pennsylvania) Nov. 24, 1740. ... [Page 225-226] ... My love to all that love **the Lord Jesus. The war goes on bravely between Michael and the Dragon. Our dear Lord** (O condescending love!) is wondrous kind to your poor, weak, unworthy brother and servant in **Christ**, G.W." [Pages 225-226]

"... [Page 243] LETTER CCLIX.

To Mrs. B----, in Charles-Town.

On board the Minerva, Feb. 17, 1741.

I am much obliged to you many ways. **The Lord** reward you a thousand-fold. Your prayers are heard. God is carrying us upon the wings of the wind. **The angel of the covenant accompanies us in the way.** ..." [Page 243]

"... [Page 302] LETTER CCCXXXIII.
To L----- M-----, an Orphan.
On board the Mary and Ann, July, 27, 1741. ...
... Satan will, no doubt, be very busy; and therefore you ought to be busy also. You fight under a **good captain, even Jesus Christ, who will tread all enemies under your feet.** ..." [Page 302]

[Page 399] LETTER CCCXXII.
To Mr. A-----, in London,
Edinburgh, June 4, 1742.
FROM a heart overflowing with a sense of God's love, I write you these few lines. **Yesterday our Saviour brought us hither. On board, I spent most part of my time in secret prayer. Satan shot many of his fiery darts against me. Our great Michael gave me a shield of faith, by which I was enabled to repel them all.** ..." [Page 399]

"... [Page 479] LETTER CCCCXCVII.
To Lady Jabe H----- C-----.
London, Dec. 23, 1742. ... He helps me also to praise him. When I discover a new corruption, I am as thankful as a sentinel keeping watch in a garrison, would be at spying a straggling enemy come near him. I stand [Page 479-480] not fighting with it myself in my own strength, but run immediately and tell **the captain of my salvation.** By the sword of his Spirit, he soon destroys it, and makes me exceeding happy. This is what I call a simple looking to **Christ.** ..." [Pages 479-480]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume II. 1771. - <http://books.google.com/books?id=WrIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 3] LETTER CCCCXCVIII.

To the Reverend Mr. H-----.

London, Dec. 23, 1742. ... [Page 3-4]

... I hope ere long we shall hear of persons going from post to post, and crying, "Babylon is fallen, Babylon is fallen." I trust you, my dear Sir, will be made a happy instrument in **the Mediator's kingdom**, of pulling down satan's strongholds. Pray write me word, how **the war is going on between Michael and the dragon.** ..." [Pages 3-4]

"... [Page 100] LETTER DXCII.

To the Reverend Mr. J----- R-----.

Wicoacommoca, May 16, 1747. ... [Page 100-101] ... I pity them in their present distressing circumstances, and pray that they and you may have grace given to endure hardness like **good soldiers of Jesus Christ**. Your dear father I hear is discharged from all campaigns. -- Ere long, **the captain of our salvation will command us home also. The Lord grant that we may die like soldiers, fighting against the devil**, the world, and the flesh. ..." [Pages 100-101]

"... [Page 185] LETTER DCLXXXVIII.

To some devout Soldiers.

Glasgow, Sept. 29, 1748.

My dear Brethren,

It gave me no small satisfaction, when I was lately at Edinburgh, to hear that several of you were enables to behave like **good soldiers of Jesus Christ**. I hear of others of your profession, that have lately **enlisted under the banner of the ever-blessed Redeemer**. Happy they! happy you! You have a good captain, a good cause, good armour, and an exceeding great reward. ..." [Page 185]

"... [Page 254] LETTER DCCLI.

To Lady F----- S-----.

Portsmouth, May 12, 1749. ... [Page 254-255]

... Methinks I see angels gazing to see how your Ladyship acts your part. **O that the angel of the everlasting covenant may always accompany you, and by the power of his eternal and all-conquering spirit, enable your Ladyship to fight the good fight of faith, and run with patience the glorious race that is set before you! He is never wanting to those that put their trust in him.** ..." [Pages 254-255]

"... [Page 314] LETTER DCCCVII.

To the Reverend Mr. B-----.

London, Jan. 12, 1750. ...

... But fear not, Mr. B-----, **the God whom we serve, the captain under whose banner we are listed, is able to deliver us**. He knows who to train us up gradually for war, and is engaged to bring us off more than conquerors from the field ..." [Page 314]

"... [Page 324] LETTER DCCCXIV.

To Mr. T-----.

Gloucester, Feb. 6. 1750.

Though I left London in a very weak condition, and the weather was but bad in coming down, yet **the Angel of the everlasting covenant preserved and strengthened me**, and I came to Gloucester last Friday evening. ..." [Page 324]

"... [Page 359] LETTER DCCCXLV.

To the Rev. Mr. B-----.

Kendal, June 21, 1750. ... [Page 359-360]

... I do not envy you; but I pray **the Redeemer**, from my inmost soul, to sanctify your situation, and give you to increase with all the increase of God. I am called forth to battle; remember a poor cowardly soldier, and beg **the Captain of our salvation**, that I may have the honour to die fighting. ..." [Pages 359-360]

"... [Page 434] LETTER DCCCCXIX.

To Mr. L-----.

Portsmouth, June 19, 1752. ...

... Let not what has happened, draw off your mind from **the Captain of your salvation. He is altogether lovely, and worthy of your highest regard**. ..." [Page 434]

"... [Page 458] LETTER DCCCCXLIV.

To Mr. S-----.

London, Dec. 9, 1752. ...

... Here the church is and will be militant; in heaven it shall be altogether triumphant. Let us go on, my dear brother, fighting the good fight of faith. Ere long we shall be called to lay hold on life eternal. **Christ is our captain**; we are therefore assured of conquest. ..." [Page 458]

The Works of the Reverend George Whitefield, M.A. Late of Pembroke-College, Oxford, and Chaplain to the Rt. Hon. the Countess of Huntingdon: containing All his Sermons and Tracts Which have been already published: with A Select Collection of Letters, Written to his most intimate Friends, and Person of Distinction, in England, Scotland, Ireland, and America, from the Year 1734, to 1770, including the whole Period of his Ministry. Also some other pieces of important subjects, never before printed; prepared by Himself for the Press. To which is prefixed, An Account of his Life, Compiled from his Original Papers and Letters. Volume III. 1771. - <http://books.google.com/books?id=jbIOAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 130] LETTER MLXXXIX.

To the Reverend Mr. H-----n.

London, July 25, 1755. ...

... May **Jesus** secure the remaining few, and be their refuge from every impending storm! ... Happy they who can say, "He knoweth the way that I take;" when they are tried, they shall come forth like gold. God only knows what a trying season lies before us. It is to be feared, that we are upon the eve of a bloody war. **O that the war between Michael and the Dragon may go on!** The prospect is promising. Several ministers preach **Christ** boldly; and as for my own poor feeble labours, the blessed **Jesus** vouchsafes to crown them with success. ..." [Page 130]

"... [Page 137] LETTER MXCVI.

To Lady P-----.

Weston-Favell, Aug. 30, 1755. ...

... I long, I long to hear that he is returned victorious. he is gone upon a good cause, and under the conduct of the best general, even **the Captain of our**

salvation. ..." [Page 137]

"... [Page 140] In my way northward, I take the first opportunity of thanking you for both, and at the same time heartily thank **the Captain of our salvation**, for giving you grace to stand to your colours, and persist in your spiritual warfare. ..." [Page 140]

"... [Page 193] That **the Captain of our salvation** may make them all good soldiers for himself, is the earnest prayer of, my dear Mr. D----, ..." [Page 193]

"... [Page 283] **The Captain of our salvation** approves it. ..." [Page 283]

"... [Page 329] Thanks be to God, we do not go a warfare on our own charges; **the Captain of our salvation will conquer for and in us.** ..." [Page 329]

"... [Page 358] If ever so busy, for the sake of **the glorious Captain of our salvation**, you shall receive a line by way of answer from, my dear Sir, Yours, &c. &c. &c. G.W." [Page 358]

"... [Page 399] I hope to arrest some poor run-away bankrupts for **the Captain of our salvation.** ..." [Page 399]

Samuel Aaron (AD 1800 - AD 1865) a Baptist

Rev. Samuel Aaron. His life, Sermons, Correspondence, Etc. 1890.

"... [Page 22] Hence **his character is declared by the prophet Isaiah and summed up by himself, when he appeared to Manoah and his wife, in the title "WONDERFUL."** ...

...We cannot fail to realize that **the day is approaching, in which he will come in the clouds of Heaven, with power and great glory; with the voice of the Archangel, and with the trump of God will summon the dead from their graves; will sit on the throne** ... [Page 22-23]

... **This is the "Wonderful" person whose sacrifice of himself is symbolized, or set forth by figures** on the altar of Christians ..." [Pages 22-23] -
<https://archive.org/stream/revsamuelaaronhi00aaro#page/22/mode/1up>
<https://archive.org/stream/revsamuelaaronhi00aaro#page/23/mode/1up>

David Steele, Sr. (AD 2 November 1803 – AD 29 June 1887) was a Reformed Presbyterian or Covenanter minister.

Notes on the Apocalypse; with An Appendix containing dissertations on some of the Apocalyptic Symbols, together with animadversions on the interpretations of several among the most learned and approved expositors of Britain and America. By David Steele, Sr., Pastor of the Reformed Presbyterian Congregation, Philadelphia. to the Rev. John Cunningham, LL.D. - <http://www.gutenberg.org/files/14485/14485-h/14485-h.htm>

"... [Page 101] **An angel**, by his official place and work easily distinguished from those having the trumpets, holds in his hand a "golden censer" that with "much incense" he might render acceptable "the prayers of all saints." **As the angel who had the "seal of the living God," is distinguished from those that held the winds,**" (ch. vii. 1) so is he here, from those that had the trumpets. **Here he appears as the Great High Priest over the house of God;** and as "the whole multitude of the people were praying without, at the time of incense;" (Luke i. 10) so the service of God is thus emblematically represented as conducted according to divine appointment. **This Angel therefore is Christ himself.** "No man cometh unto the Father but by him." He is the only Advocate with the Father; and through him "we have access by one Spirit unto the Father." (Eph. ii. 18.) ..." [Page 101]

"... [Page 102] 5. And **the angel** took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings and an earthquake.

V. 5—**The Lord Jesus, in carrying out the designs of the divine mind, and executing the commission which he received from the Father as Mediator, appears in various characters.** Whilst as a priest he intercedes for his people, and by the incense from the golden censer renders their prayers acceptable before God; as a king he answers their prayers by terrible things in righteousness. (Ps. lxv. 5). This work of vengeance is vividly signified by scattering coals of fire on the earth.

From the very same altar, whence **the glorious Angel of the Covenant** had received fire to consume the incense, he next takes coals, the symbol of his wrath, and scatters them into the earth. ..." [Page 102]

"... [Page 122] Vs. 1-3.—**The majestic description of this Angel agrees to no creature. It is proper to God-man only. It is partly the same display of the Mediator's glory which we had in ch. i. 15. Especially is this the case as to his face, his feet and his voice. The "rainbow" is still the sign of the everlasting covenant. "In wrath he remembers mercy."** ..." [Page 122]

"... [Page 123] **The angel** set his feet upon the world, as his footstool; by which position is emblematically **signified his sovereign dominion over sea and earth. And this is agreeable to his own plain teaching in the days of his public ministry:-"All power is given unto me in heaven and in earth."** (Matt. xxviii. 18.) He trod upon the billows of the ocean literally in the state of his humiliation, giving thereby evidence of his power over the mystical waters,-"the tumults of the people." During the popular commotions signified by the trumpets, he said to the raging passions of men and their towering ambition, as to the waves of the sea,-" Hitherto shall ye come, and no further; and here shall your proud waves be stayed," "He maketh the storm a calm, so that the waves thereof are still;" and whether the nations of Christendom are at war or in peaceful tranquillity, he reigns over them as their rightful sovereign; ."his right foot on the sea, and his left on the earth." In possession of universal dominion, he speaks with authority, "as when a lion roareth."

Although a lamb slain, the victim for our sins; he is also the Lion of the tribe of Judah, ruling over his own people, restraining and conquering his own and their enemies. ..." [Page 123]

"... [Page 124] Vs. 4-7. The attitude assumed by the Angel of the covenant is very impressive, instructive and exemplary:-"his hand lifted up to heaven." ..." [Page 124]

"... [Page 163] This war in heaven, conducted with various success by Bernard, Peter Waldo, John Wickliffe and others on the European continent and in Britain, may be pronounced by Gibbon "premature and ineffectual;" but the Captain of salvation and his heroic followers, will give a different verdict. These noble confessors and martyrs, under the conduct of Michael our prince, began the struggle with the dragon, although the war did not come to its height till the early part of the 16th century. Then it was that "Michael and his angels fought against the dragon, and the dragon fought and his angels." Both parties became more visible in the symbolic heaven before the eyes of all Christendom. Michael, (who is like God?) is the well known description of Jesus Christ. (Phil. ii. 6; Heb. i. 3.) To Daniel, while contemplating this same contest, he was made known as the "great Prince, that standeth for the children of God's people," and long before Daniel's time, had "contended with the devil." (Jude v. 9.). "Christ and Belial" are therefore the two opposing leaders of the armies. In other words, Christ mystical and the devil incarnate are the belligerents ..." [Page 163]

"... [Page 165] Confident in the power and faithfulness of Michael their Prince, confident in the righteousness of their cause, fondly hoping that at this time their Master is about [Page 165-166] to restore again the kingdom to Israel, they prematurely exclaims-"Now is come salvation." [Pages 165-166]

"... [Page 199] Such is the condition of the saints, and such the powerful combination against them, as symbolically represented in the 11th, 12th and 13th chapters of the Apocalypse. And in this prolonged and eventful conflict we may with Moses, "turn aside and see this [Page 199-200] great sight, why the bush is not burnt." (Exod. iii. 3.) The Lord was in the bush, and "greater is he that is in them than he that is in the world." (1 John iv. 4.) ..." [Pages 199-200]

James Petigru Boyce (AD 1827 – AD 1888) served as a Southern Baptist pastor, theologian, author, and seminary professor.

Abstract of Systematic Theology by James P. Boyce, Joseph Emerson Brown Professor of Systematic Theology, in The Southern Baptist Theological Seminary. Printed (not published) for the exclusive use of his pupils. Louisville, KY.: Chas. T. Dearing. 1882., Chapter XVIII, Creation of Angels [citing Rev. Dr. John Pye Smith]

"[Page 191] IV. Various names are given to angels as expressive either of their nature, or offices.

1. The chief of these is descriptive of their office. Angel means a messenger. It is a word not confined to them, nor to any other kind of messengers of God. (1.) It is used of ordinary messengers among men, 1 Sam. 11:3; Job 1:14; Luke 9:52; (2.) of prophets, Mal. 3:1; (3.) of priests, Mal 2:7; (4.) of ministers of the gospel, Rev. 1:20; (5.) of impersonal agents, as of pestilence, 2 Sam. 24:16,17. Plagues, likewise, are denominated "evil angels," Ps. 78:49. Paul also calls his "thorn in the flesh" "an angel of Satan," 2 Cor. 12:7. (6.) It is also applied to **the Second Person of the Trinity, as "the angel of his presence," Isa. 63:9, and "the angel of the covenant," Mal. 3:1. ...** [Page 191] -
<https://archive.org/stream/abstractofsystem00boyc#page/191/mode/1up>

"... [Page 196] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-70; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah.**

J. Pye Smith, First Lines, p. 331 ..." [Page 196] -
<https://archive.org/stream/abstractofsystem00boyc#page/196/mode/1up>

[Page 294] MALACHI Chap. 3:1. Behold, I will send my messenger, and he shall prepare the way before me : and **the Lord, whom ye seek**, shall suddenly come to his temple, even **the messenger (angel) of the covenant**, whom ye delight in : behold, he shall come, saith the LORD of hosts.

1. The Lord is to come suddenly to his temple.
2. He is the angel of the covenant." [Page 294] -
<https://archive.org/stream/abstractofsystem00boyc#page/294/mode/1up>

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851) was a Congregational theologian and tutor.

First Lines of Christian Theology, In the form of a Syllabus, prepared for the use of the studtens in the old college, Homerton: with subsequent additions and elucidations; by John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late divinity tutor in that institution. Edited from the Author's manuscripts, with additional notes and references, and copious indexes, by William Farrer, LL.B., secretary and librarian of New College, London. 1854

"... [Page 331] The Scriptures that seem to sustain the notion of guardian angels over nations are Dan. 10:13-21; Dan. 12:1. But here "Cambyses and Alexander seem to be meant, and **Michael is probably the Messiah.**" [Page 331] -
<http://books.google.com/books?id=yIYXAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Christmas Evans (AD 25 December 1766 – AD 19 July 1838) was a Welsh Nonconformist minister, regarded as one of the greatest preachers in the history of Wales, and later became a Baptist, and known as the "The Bunyan of Wales".

Life and Sermons of Christmas Evans, A New translation from the Welsh with a Memoir and Portraiture of the Author, by Rev. Joseph Cross. 1851

"[Page 182] SERMON XI.

THE PRINCE OF SALVATION.

...

1. **Christ is the prince of our salvation.** He is the great antetype of Moses, Joshua, Samson, and David. Their deeds of pious valor faintly foreshadowed the glorious achievements of **the Captain of our salvation.**

He is a prince in our nature. The Lord from heaven became the second Adam, the seed of the woman, the offspring of David. Divinity and humanity were mysteriously united in his person. The Word that was in the beginning was made flesh, and tabernacled among us. God is now nearer to his people than ever. The Lamb's bride is bone of his bone and flesh of his flesh. As the children were partakers of flesh and blood, he himself took part of the same. By taking human nature into union with himself, he has imparted to believers a new divine life. [Page 182-183]

[Page 183] **Our Prince has conquered our adversaries. His name is Michael, the power of God. He is the mighty prince that stood up on behalf of his people,** and bruised Satan under their feet. He has cast out the strong man, and his goods. He has demolished the kingdom of darkness, spoiled principalities and powers, and made a show of them openly. He has proved to earth and heaven that the devil is the usurper, and has no claim whatever to the title, "God of this world," and "Prince of this world." ..." [Pages 182-183] -
https://archive.org/stream/MN40187ucmf_5#page/n207/mode/1up
https://archive.org/stream/MN40187ucmf_5#page/n208/mode/1up

The Christian Gleaner and Domestic Magazine

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard.

"... [Page 210] Some expositors ... think that **Michael the archangel is no other than Christ himself, the angel of the covenant, the Lord of angels; and this appears probable, as Christ Jesus is often spoken of as the Prince, the Leader, the Defender, the Captain of his church. With the passages above referred to [Dan. X. 13, 21. XII. 1. Jude 9. Rev. XII. 7], may be compared Gen. XLVIII. 16. Exod. III. 2-4. Acts VII. 35, 38. Isa. LV. 4. Heb. II. 10. ..."** [Page 210] - <http://books.google.com/books?id=GkwJAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 – AD May 7, 1887) was the first President of the Lutheran Church - Missouri Synod and its most influential theologian.

Festive Sounds, Sermons on The Texts for the Festivals of the Church Year of C.F.W. Walther, collected from his writings posthumously A Complete Translation of Festklange (St. Louis, CPH. 1892) by Joel R. Baseley. First Edition. 2008.

"... [Page 177] But **the Michael in our text** cannot possibly be understood to

be that archangel whom the prophet mentions, but it is, **much rather, the uncreated Angel, Jesus Christ, the Son of God**. ... But by angels who battle under **the uncreated angel, Michael, is meant, without doubt, the Christians who follow Christ as the Captain of their salvation ...**" [Page 177] -
<http://books.google.com/books?id=DE6zEvdKfkMC&printsec=frontcover#v=onepage&q&f=false>

John Gill (AD 23 November 1697 – AD 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology.

A Complete Body of Doctrinal and Practical Divinity; or, A System of Evangelical Truths, deduced from the Sacred Scriptures. By John Gill, D.D. A New Edition, In Three Volumes, Volume II. London: Printed for W. Winterbotham, And Sold by J. Ridgway, York Street, St. Jame;s Square, and W. Button, Paternoster Row. 1796.

"... [Volume II. Book IV. Of the Second Coming of Christ; Page 395] 2.
Another prophecy in **Dan. XII. 1-3.** respects the sound and personal coming of **Christ; for his is meant by Michael, who is as God, as his name signifies, equal to him; the great prince, the prince of the kings of the earth, and the head of all principalities and powers ...**" [Volume II. Book IV. Of the Second Coming of Christ; Page 395] - <http://books.google.com/books?id=7W0PAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Gill's Complete Body of Practical and Doctrinal Divinity: Being a system of evangelical truths, deduced from The Sacred Scriptures. Abridged by William Staughton, D.D. Philadelphia: Printed for Delaplaine and Hellings, By B. Graves. 1810.

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] A plurality of the Deity may be proved from **those passages of scripture which speak of the angel of Jehovah, who also is Jehovah; now if there is a Jehovah that is sent, and therefore called an angel, and a Jehovah that sends there must be more person than one, who are Jehovah**. The first instance of this kind is **in Gen. XVI. 7. In Gen. XVIII. 2.** we read of three men who stood by Abraham in the plains of Mamre, who were angels in an human form, as two of them are expressly said to be, chap. XIX. 1. ... **one was undoubtedly a divine person, the Son of God in an human form; who is expressly called Jehovah, the Judge of all the earth 13-26. and to whom omnipotence and omniscience are ascribed, 14-19.** Now he is distinguished, being Jehovah in human form on earth, from Jehovah in heaven, from whom he is said to rain brimstone and fire on Sodom and Gomorrah, chap. XIX. 24. see also **Gen. XLVIII. 15, 16. Exod. III. 2. Isai. LXIII. 9. 1 Cor. X. 9. and Zech. III. 1.** To these may be added, all such scriptures which speak of two, as distinct from each other, under the same name Jehovah; as in Jer. XXIII. 5, 6. and in Hos. I. 7. where Jehovah resolves he would save his people by Jehovah their God. ..." [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 94] -
<https://archive.org/stream/completebodyofdo00gill#page/94/mode/1up>

"... [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Page 95] And particularly **the three divine persons appear** in the remarkable affair of providence, the deliverance of Israel. Whoever reads attentively Isai. LXIII. 7-14. will easily observe, that mention is made [Book 1; Page 95-96] of Jehovah; and then **of the Angel of his presence**: and next of his holy Spirit, ... " [Book I. Of God, His Word, Names, Nature, Perfections and Persons; Of a Plurality in the Godhead; Pages 95-96] -

<https://archive.org/stream/completebodyofdo00gill#page/95/mode/1up>
<https://archive.org/stream/completebodyofdo00gill#page/96/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] 2. **Jehovah the Son himself** says, Council is mine, and sound wisdom, Prov. I. 20. **he is called the Wonderful Counsellor, Isai. IX. 6. the angel of the great council.** ..." [Book II. Of the Internal Acts and Works of God; Of the Everlasting Covenant; Page 141] - <https://archive.org/stream/completebodyofdo00gill#page/141/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] If any man sin, we have an advocate with the Father, **Jesus Christ the righteous**; and he is the propitiation for our sins, 1 John. II. 1, 2. **He is the angel of God's presence, who always appears there for his people, and ever lives to make intercession for them;** ..." [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 156] -

<https://archive.org/stream/completebodyofdo00gill#page/156/mode/1up>

"... [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] **the uncreated angel, Jesus Christ himself, Zech. I. 12. Rev. VIII. 3. ...**" [Book II. Of the Internal Acts and Works of God; Of Christ as the Mediator of the Covenant; Page 160] -
<https://archive.org/stream/completebodyofdo00gill#page/160/mode/1up>

"... [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] **for as for Michael, the Archangel, he seems to be no other than Christ.** ..." [Book III. Of the Internal Works of God; Of the Creation of Angels; Page 182] -

<https://archive.org/stream/completebodyofdo00gill#page/182/mode/1up>

"... [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] How gloriously does Elihu speak of **the great Redeemer as the Messenger of the covenant, the uncreated Angel, Christ.** ..." [Second general Distribution of the Work. Book I. of the Acts of the Grace of God in Time; Under the Mosaic Dispensation; Page 258] -

<https://archive.org/stream/completebodyofdo00gill#page/258/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the

Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] 1. **Before his incarnation: he did indeed sometimes personally appear in an human form**, and preached the gospel to men, as to our first parents in the garden of Eden, immediately after their fall. **Under the name of the Angel of the Lord, and very probably in an human form, he appeared to Abraham, and preached the gospel to him**, saying, In thy seed shall all the nations of the earth be blessed, **Gen. XXII. 15-18.** ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Prophetic Office of Christ; Page 300] -
<https://archive.org/stream/completebodyofdo00gill#page/300/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] We have an instance of **Christ's intercession for the people of the Jews, when in distress, who is represented as an Angel among the myrtle trees** in the bottom; signifying the low estate the Jews were in; and as interceding and pleading with God for them; ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Intercession of Christ; Page 304] -
<https://archive.org/stream/completebodyofdo00gill#page/304/mode/1up>

"... [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] 6. A king should be as wise **as an angel of God; and such is David's Son and Antitype, the Messiah**; on whom rests the Spirit of wisdom and understanding, of council and of knowledge; to which may be added, the spirit of might rests upon him, Isai. XI. 2. he has power and authority; **yea, he is the Lord God omnipotent.** ..." [Second general Distribution of the Work. Book II. Of the Grace of Christ as Expressed in His States of Humiliation and Exaltation, and of the Offices Exercised by Him in them; Of the Kingly Office of Christ; Page 311] -
<https://archive.org/stream/completebodyofdo00gill#page/311/mode/1up>

"... [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429] Antichrist will be destroyed; **an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels.** ..." [Second general Distribution of the Work. Book IV. Of the Final State of Men; Of the Millennium, or Personal Reign of Christ; Page 429] -
<https://archive.org/stream/completebodyofdo00gill#page/429/mode/1up>

A Collection of Sermons and Tracts: In Two Volumes. Containing, Volume I. I. Annual Sermons. II. Occasional Sermons. III. Funeral Sermons. Volume II. I. Ordination Sermons. II. Polemical Tracts. III. Dissertations. Several of which were never before Printed. By the late Reverend and Learned John Gill, D.D. To which are Prefixed,

Memoirs of the Life, Writings, and Character of the Author. Volume. II. London: Printed for George Keith in Gracechurch-Street. 1773.

"... [An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138] 3. A third argument, proving **Christ to be the most high God**, stands I thus: "If the Most High over all the earth is he whose name alone is Jehovah, and Christ's name is Jehovah; if the same things which prove the Father to be the most high God, are said of the Son, as they are; why may he not be thought to be the most high God equally with the Father?" To which is replied that m when the Son personates Jehovah, he may be called Jehovah, as an angel that sometimes speaks in the person of God; it being usual for such as deliver messages from others, to speak after the same manner those persons would have done, in whose name they come: So that no argument can thence be drawn for his supreme Deity; since that name is given to an angel, when speaking in Jehovah's name. **But it should be observed, that it cannot be proved that ever any created angel, speaking in the name of God, ever calls himself Jehovah, or is so called; all the places referred to by this writer, where an angel is called Jehovah, are to be understood of the uncreated angel, the Son of God, as will clearly appear at first sight, to any who will take the pains to inspect them. The passages are Gen. XVIII. 13. and XIX. 24. and XXII. 15, 16. Exod. XXIII. 20, 21. Isai. LXIII. 9. Mal. III. 1.** All which are so many firm and standing proofs of the truth of the observation, that Christ is called Jehovah; a name peculiar to the most high God, Psal. LXXXIII. 18. and therefore must conclude **his supreme Deity**, and the argument for it from hence, stands unshaken and unanswered. It may be usual with messengers to speak after the manner of the persons in whose name they come; but do they ever call themselves by their names? or are they ever so called by others? Did ever any ambassador of the king of Great Britain, when sent to a foreign court with an ambassy, stile himself the king of Great Britain? or call himself by the name of king George? or was he ever so called by others? ...

... l. Answer, p. 14. m. Dialogue, Part II. p. 29, 30" [An Answer to the Birmingham Dialogue-Writer's Second Part, Upon the following Subjects: The Divinity of Christ, Election, Original Sin, Free-Grace, Free-Will, Imputed Righteousness, Perseverance, and Baptism; Page 138] -
<https://archive.org/stream/collectionofserm02gill#page/138/mode/1up>

John Gill's A Body of Doctrinal Divinity; Book III. Chapter 2. Of the Creation of Angels

"... [A Body Of Doctrinal Divinity; Book III. Chapter 2. Of The Creation Of Angels] for **as for Michael, the Archangel, he seems to be no other than Christ, the Prince of angels, and Head of all principality and power; who is as God, like unto him, as his name signifies; yea, equal with him.** ... and the "Watchers", in Nebuchadnezzar's dream, thought to be angels by many, more probably are **the divine Persons in the Godhead, the same with the Holy Ones, and the most High (Dan. 4:17,24).** ... The more common name given to these celestial spirits, is that of angels; the word for which in the Hebrew

language, and which is used of them in the Old Testament, signifies "messengers"; and so the uncreated Angel, Christ, is called the Angel, or Messenger of the covenant (Mal 3:1), and it comes from a root, preserved in the Ethiopic dialect, which signifies to "send," [2] because these spirits have been often sent with messages and dispatches to the children of men: the word "angels" we use, comes from a Greek word, [3] which signifies the same; and are so called, from their being sent on, and bringing messages, which they declare, publish, and proclaim. ...

... [2] dal "legavit, misit nuncium", Ludolf. Lexic. Ethiop. p. 19. vid. Hottinger. Smegma Oriental. l. 1. c. 5. p. 88.

[3] aggellw "nuntio, nuntium affero", Scapula. [A Body Of Doctrinal

Divinity; Book III. Chapter 2. Of The Creation Of Angels] -

<http://www.ccel.org/ccel/gill/doctrinal.iv.ii.html>

<http://books.google.com/books?id=6hVPLfgEKK0C&printsec=frontcover#v=onepage&q&f=false>

http://www.pbministries.org/books/gill/Doctrinal_Divinity/Book_3/book3_02.htm

John Gill's Exposition of the Bible; Sections: Daniel 12:1; Jude 9; Revelation 12:7:

Daniel 12:1:

"And at that time shall **Michael stand up, &c. The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father. ...**" [John Gill's Exposition Of The Bible; Daniel 12:1] -

<http://www.ewordtoday.com/comments/daniel/gill/daniel12.htm>

Jude 9:

"Yet **Michael the archangel, &c. By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the great Prince, and on the side of the people of God, and to have angels under him, and at his command, Dan. 10:21, 12:1; Revelation 12:7. So Philo the Jew {o} calls the most ancient Word, firstborn of God, the archangel. ...**" [John Gill's Exposition Of The Bible; Jude verse 9] -

<http://www.ewordtoday.com/comments/jude/gill/jude1.htm>

Revelation 12:7:

"Michael and his angels fought against the dragon: by whom is meant not a

created angel, with whom his name does not agree, it signifying "who is as God"; nor does it appear that there is anyone created angel that presides over the rest, and has them at his command. ..." [John Gill's Exposition Of The Bible; Revelation 12:7] -

<http://www.ewordtoday.com/comments/revelation/gill/revelation12.htm>

Charles Spurgeon (AD 9 June 1834 – AD 31 January 1892) was a British Particular Baptist preacher; known as the "Prince of Preachers"

Charles Spurgeon; Morning and Evening Daily Readings; Complete and Unabridged Classic KJV Edition; Morning Devotion; October 3 on Hebrews 1:14; 1991.

"... [Page 554] Let **the Lord Jesus Christ** be for ever endeared to us, for through Him we are made to sit in heavenly places far above principalities and powers. He it is whose camp is round about them that fear Him; **He is the true Michael** whose foot is upon the dragon. **All hail, Jesus! thou Angel of Jehovah's presence**, to Thee this family offers its morning vows." [Page 554] -

<http://books.google.com/books?id=w0pqbDq4F-AC&printsec=frontcover#v=onepage&q&f=false>

See also **Charles Spurgeon; Morning by Morning; or, Daily Readings for the Family or the Closet; New York and Sheldon Company 498 and 500 Broadway. 1866** [Page 227] <http://books.google.com/books?id=0SAeAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
<http://www.heartlight.org/spurgeon/1003-am.html>

Charles Spurgeon; Evening By Evening; November 30 on Revelation 12:7; copyright 2005 by Bridge-Logos.

"... [Page 364] **Michael** will always fight; his holy soul is vexed with sin, and will not endure it. **Jesus will always be the dragon's foe**, and that not in a quiet sense, but actively, vigorously, with full determination to exterminate evil.

..." [Page 364] - <http://books.google.com/books?id=BYC9DR40BW0C&printsec=frontcover#v=onepage&q&f=false>

<http://www.ewordtoday.com/spurgeon/1130pm.htm>

Charles Spurgeon; THE BLOOD OF THE LAMB, THE CONQUERING WEAPON NO. 2043 DELIVERED ON LORD'S DAY; MORNING, SEPTEMBER 9, 1888, BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"By faith we rise into the conquering place this day. In the heavenlies we triumph, as also in every place. We rejoice in **our Lord Jesus Christ, the Michael of the angels, the Redeemer of men**. For by **Him** we see Satan cast out and all the powers of evil hurled from their places of power and eminence." - <http://www.spurgeongems.org/vols34-36/chs2043.pdf>

See also **Charles Spurgeon, The Metropolitan Tabernacle Pulpit, Volume 34; Page 510** - <http://books.google.com/books?id=gcJBAQAAQMAAJ&dq=editions:Ida7uohq-SIC>

Charles Spurgeon; Spurgeon's Sermon on Angels; page 59, the Angelic Life on Earth (November 22, 1868)

"... Be it ours to imitate the angels in fighting a good fight while we are here. We read that **Michael** and his angels fought against the dragon and his angels, and the dragon was cast down. The fight is going on every day. **Michael is the Lord Jesus, the only Archangel.** We, like **Him**, and **under Him**, must stand as champions for the truth, never to surrender, but prepared to suffer, even to blood, striving against sin. ..." -

<https://answersingenesis.org/education/spurgeon-sermons/842-the-angelic-life/>
<http://books.google.com/books?id=hDYWglMYp1IC&printsec=frontcover#v=onepage&q&f=false>

The Metropolitan Tabernacle Pulpit: Sermons Preached and Revised, by C. H. Spurgeon, during the Year 1872. Volume. XVIII. London: Passmore & Alabaster, 4, Paternoster Buildings. Entered at Stationer's Hall. 1873.

"... [Page 186] Then, consider our **Lord's** experience with regard to the prince of the power of the air. Satan was no friend to **Christ**, but finding him in the desert he came to him with this accursed "if"—"If thou be the Son of God." With that attack upon his **Sonship** the fiend commenced the battle. "If thou be the Son of God." You know how thrice he assailed him with those temptations which are most likely to be attractive to poor humanity, but Jesus overcame them all. **The arch enemy, the old dragon, was always nibbling at the heel of our great Michael, who has for ever crushed his head.** We are predestinated to be conformed [Page 186-187] to Christ in that respect; the serpent's subtlety and cruelty will assail us also. A tempted head involves tempted members. Satan desires to have us and to sift us as wheat. He attacked the Shepherd, and he will never cease to worry the sheep. Inasmuch as we are of the seed of the woman, there must be enmity between us and the seed of the serpent.

And, as to all evil, our **Lord's entire life** was one perpetual battle. **He was fighting evil in the high places** and evil in the low ..." [Pages 186-187] - <http://books.google.com/books?id=Yi4NAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

See also Charles Spurgeon; Sermon: Glorious Predestination; A Sermon (No. 1043); Delivered on Lord's Day Morning, March 24th, 1872, At the Metropolitan Tabernacle, Newington -
<http://www.spurgeon.org/sermons/1043.htm>

The New Park Street and Metropolitan Tabernacle Pulpit, containing Sermons preached and revised by the Rev. C. H. Spurgeon, during the Year 1861. Volume. VII. London: Passmore and Alabaster, 34, Wilson Street, Finsbury. James Paul, Chapter House Court, Paternoster Row; George John Stevenson, 54, Paternoster Row; Glasgow:-George Gallie, 99, Buchanan Street. 1862.

"... [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] It was a fable of the

old Jewish rabbis, that when the angel Gabriel flew he used both wings, because he always came with good tidings; but that when **Michael flew, bearing God's sword** to smite through the loins of king", he always **flew with one wing**. But **Michael arrives as surely** at his destined goal as Gabriel himself. The feet of the avenging deities may seem to be shod with lead for tardiness, and their tread may be as noiseless as wool, but they are as sure as the feet of mercy. I know, when **God** comes to bless, the axles of his chariot are hot with speed, and his steeds are white with foam, and **when he comes to curse he travels slowly**, with many a sigh, for he willeth not the death of any, but had rather "that he should turn unto him and live;" but remember, in judgment he comes in all his might, and he shall be discovered to be not less a **God when he smiteth** than when he giveth the kisses of his lips, and lifts the pardoned sinner into acceptance and favor. ..." [Not Now, But Hereafter!; A Sermon (No. 410); Delivered on Sunday Morning, September the 22nd, 1861 by the Rev. C. H. SPURGEON, At the Metropolitan Tabernacle, Newington; Page 498; or 666] - <http://books.google.com/books?id=cctBAQAAQAAJ&printsec=frontcover#v=onepage&q&f=false>
See also - <http://www.spurgeon.org/sermons/0410.htm>

C. S. Spurgeon; Joshua's Vision; February 16, 1868

"... A good and sufficient reason indeed, for till the captain has come on board, it is idle for the vessel to put out to sea. So here Israel had been circumcised, and the blessed feast of the paschal lamb had been celebrated, but still they must not go to the conflict until the captain himself had arrived; and here, to Joshua's joy, **the angel of the presence of the Most High appeared to claim the presidency of the war, and lead forth the hosts of God to certain victory.** ...

... I. I shall ask your earnest attention, this morning, to two or three brief rules for our present solemn engagements. First, REALIZE **THE FACT OF THE DIVINE PRESENCE**.

Jesus Himself comes to this holy war. Joshua saw a man clad in armor, equipped for war. Cannot the eyes of your faith see the same? **There He stands, Jesus, God over all, blessed forever, yet a man. Most Surely God**, but with equal certainty bone of our bone, and flesh of our flesh. He is in the midst of His church; He walketh amongst the golden candlesticks. His promise is, "Lo, I am with you always, even unto the end of the world." I do not wish to talk, but I desire rather that you should exercise your own minds, your faith, your spiritual powers, and vividly believe that Jesus is here; so believe it, that your inner eye beholds what you believe. The Son of Man is here, as surely here as He was with the disciples at the lake, when they saw coals of fire, and fish laid thereon, and bread; He is here to talk with us by His Spirit, as He did to Peter and to the rest of the disciples on that memorable day. Not carnally, but still in real truth, Jesus is where His people meet together. Joshua saw Him with His sword in His hand. O that **Christ might come in our midst with the sword of the Spirit in His hand**; come to effect deeds of love but yet deeds of power; come with His two-edged sword to smite our sins, to cut to the heart His

adversaries, to slay their unbelief, to lay their iniquities dead before Him. The sword is drawn, not scabbarded, as alas! it has been so long in many churches, but made bare for present active use. It is in His Hand, not in the minister's hand, not even in an angel's hand, but the sword drawn is in His hand. Oh, what power there is in the gospel when Jesus holds the hilt, and what gashes it makes into hearts that were hard as adamant, when Jesus cuts right and left at the hearts and consciences of men! Brethren, seek this presence, and seeking it, believe it; and when you hear the gospel preached, or when you meet together for prayer, think you see in the center of the assembly **the Champion of Israel**, with uplifted sword, prepared to do great exploits, as in days of old. ...

... II. In the second place, UNDERSTAND THE LORD'S POSITION IN THE MIDST OF HIS PEOPLE. "As **captain of the host of the Lord** am I now come."

What a relief this must have been for Joshua. Perhaps he thought himself the captain; but now the responsibility was taken from him; he was to be the lieutenant, but **the King Himself would marshal His hosts**. I feel it no small relief to my own mind to feel that though I have been at your head these 14 years, leading you on in God's name to Christian service, yet I am not your captain, but **there is a greater one, the presence angel of the Most High, the Lord Jesus--He is in our midst as Commander-in-chief**. Though my responsibilities are heavy, yet the leadership is not with me. He is a leader and commander for the people. Brethren, **wherever Christ is, we must recollect that He is Commander-in-chief to us all**. We must never tolerate in the church any great man to domineer over us; we must have no one to be Lord and Master save Jesus. **Christ is the Field Marshall, the Captain of our salvation**; and if you are a member of the church of God, you must own this, not as a general fact only, but as a fact particularly in your case. Christ is your Master. ...

... III. Thirdly, and very briefly. Our third rule is WORSHIP HIM WHO IS PRESENT WITH US.

Joshua, it is said, fell on his face to the earth. Worship is the highest elevation of the spirit, and yet the lowliest prostration of the soul. ...

... **Worship the Son of God!** Then, when you have so done, give up yourself to His command: say to him, "What saith my Lord unto his servant?" I wish you could spend this afternoon, those of you who are not actively engaged, in trying to get an answer to this question: "What saith my Lord unto his servant? What is there for me to learn, for me to feel, for me to do? And as I would help my brethren during this month, Lord, what part of the work am I to take?" When you have done this, dear friends, I want you to imitate Joshua in the third things, namely, put off your shoes from off your feet. ...

... After the rams' horns came the ark, which the priests carried round and round the city. **That ark was the type of Christ. ...**" -

<http://www.biblebb.com/files/spurgeon/0795.HTM>

Matthew Henry (AD 18 October 1662 – AD 22 June 1714) was a Welsh, Presbyterian, & Non-Conformist minister.

Matthew Henry's Concise Commentary; Daniel 12:1

"Daniel 12:1 Vs. 1-4: Michael signifies, "Who is like God," and his name, with the title of "the great Prince," points out the Divine Savior. Christ stood for the children of our people in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in pleading for them at the throne of grace. And after the destruction of antichrist, the Lord Jesus shall stand at the latter day upon the earth; and He shall appear for the complete redemption of all his people." - <http://www.ewordtoday.com/comments/daniel/mhc/daniel12.htm>

Matthew Henry's Concise Commentary; Daniel 12:7

"... [Page 1444; Internally Page 1416] **Michael and his angels fight against** the devil and his angels, who are defeated. (7-12). . . . **Revelation 12:7 Vs. 7-11:** The attempts of the dragon proved unsuccessful against the church, and fatal to his own interests. The seat of this war was in heaven; in the church of Christ, the kingdom of heaven on earth. **The parties were Christ, the great Angel of the covenant, and his faithful followers;** and Satan and his instruments."

[Page 1444; Internally Page 1416] -
http://pdf.amazingdiscoveries.org/eBooks/MATTHEW_HENRYS_BIBLE_COMMENTARY.pdf

See also - <http://biblehub.com/commentaries/mhc/revelation/12.htm>

Matthew Henry's Complete Commentary; Daniel 12:1-4

"I. Jesus Christ shall appear his church's patron and protector: At that time, when the persecution is at the hottest, Michael shall stand up, v. 1. The angel had told Daniel what **a firm friend Michael was to the church, ch. 10:21. He all along showed this friendship in the upper world; the angels knew it; but now Michael shall stand up in his providence, and work deliverance for the Jews, when he sees that their power is gone, Deu. 32:3. 6. Christ is that great prince, for he is the prince of the kings of the earth, Revelation 1:5. And, if he stand up for his church, who can be against it?** But this is not all: At that time (that is, soon after) **Michael shall stand up for the working out of our eternal salvation; the Son of God shall be incarnate, shall be manifested to destroy the works of the devil. Christ stood for the children of our people when he was made sin and a curse for them, stood in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in the intercession he ever lives to make within the veil, stands up for them, and stands their friend.** And after the destruction of antichrist, of whom Antiochus was a type, Christ shall stand at the latter day upon the earth, shall appear for the complete redemption of all his." - <http://www.ewordtoday.com/comments/daniel/mhc/daniel12.htm>

Thomas Adams (AD 1583 – AD 1653) was an English clergyman and reputed preacher.

He was called "The Shakespeare of the Puritans" by Robert Southey.

Nichol's Series of Standard Divines. Puritan Period. With General Preface by John C. Miller, D.D., Lincoln College; Honorary Canon of Worcester; Rector of St. Martin's, Birmingham. The Works of Thomas Adams. Being the Sum of His Sermons, Meditations, and Other Divine and Moral Discourses. With Memoir by Joseph Angus, D.D., Principal of the Baptist College, Regent's Park, London. Volume II. Containing Sermons from Texts in the New Testament. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 1862.

"... [Page 515] Indeed **Christ is the Michael there mentioned; for the blessed angels cannot be said to be any other Michael's angels than Christ. So Augustine, Bullinger, Marloratus. ...**" [Page 515] - <https://archive.org/stream/worksofthomasada02adam#page/515/mode/1up>

Heinrich [Henry] Bullinger (AD 18 July 1504 – AD 17 September 1575) was a Swiss reformer, the successor of Huldrych Zwingli as head of the Zurich church and pastor at Grossmünster.

A Hundred Sermons upo[n] the Apocalips of Jesu Christe, reveiled in dede by Thangell of the Lorde: but seen or receyved and written by thapostle and Evangelist. S. John: Compiled by the famous and godly learned man, Henry Bullinger, chief pastor of the Congregation of Zuryk. Newly set forth and allowed, according to the order appoynted in the Queenes majesties Injunctions. Thargument, wurthines, commoditie, and use of this worke, thou shalt fynd in the Preface; After which thou hast a most exact a[nd] able to feade thee into all the prinipall matters contayned therin. Math 27. This is my welbeloved Sun in whom I take pleasure, heare hym. Anno. 1561.

"... [Page 205; Internally Page 356] [Left-Hand Column Notation, Begin]
Who is y [that] Michaell captaine of the warre against the Dragon. [Left-Hand Column Notation; End]

First we must see, what that **Michael is**, a[nd] there is in dede no doubte, but that **the Angel Michell** appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the[m] fought the Dragon with an hoste of devils. But forasmuch as we hearde in the beginning, y [that] these were tokens, they must nedes signifie a[nd] betoken other thinges. **I suppose here therefore to be signified, Christ** the head of his church, king a[nd] protectour, with his me[m]bres, Apostles, Martirs a[nd] faithful. Nother is it a rare thing, that Christ should be figured to us by Angels: but is even moste accustomed, that Angelies are called the ambassadours of God, a[nd] the faithful servantes of Jesus Christ. Christ therfore head of the church a[nd] the faithfull membres of Christ, fight against the Dragon, yet after a diverse sort. For Christ overcame him alone in the co[m]bat with out helpe of any creature, whilst in temptations he discomfited him at the last, a[nd] also by dying on the crosse, a[nd] rising agayne from the dead, he al to brake his head. This is the only, trewe a[nd] singular victory: wherby afterwardes are obteyned the victories of Christes me[m]bres, gotten of that general fight, wherein Christ fighteth not now only hande to hande with the Devill, but all the membres of Christe at all times

under **Christ their Captayne** fight against the Devill, and in the vertus or victory of Christ, fight and overcome: as we shal heare by and by in the songe of prayse.

[Left-Hand Column Notation, Begin] **Why Michael is Christ.** [Left-Hand Column Notation; End]

But for great and sondry causes we affirme Christe to be figured and signified to us under the tipe of Michaell. We know by the Scriptures as many of us as be learned, y [that] Michael, as also Gabriel, be the names of good Angels of God. **Michael signifieth, who as God? And who I praye you is such, as God, but in whome therpresse Image of the fathers substance, a[nd] which is the Image invisible, and worde of the father from the beginnyng, I meane the very sonne of God Jesus Christ: Michael in the .10. a[nd] .12. chapt. of Daniel, is president, protectour a[nd] Patrone of the Jewish nation. And it is plaine, that the people of Israel had from the beginning non other tutour and patrone, but Messias himselfe, the blessed** [Page 205; Internally Page 356-357] **sede.** This appeareth in the .7. of Esaye, were we reade, that the lord spared the people of Juda, and the princeliche Citie for Christ. In an other place he sayeth moste openly, I will defende that citie for my selfe, and for my servaunt David. And David is called Christ, in the .34. of Ezechiel. Christ is therefore in very dede governour of his people, whiche nevertheless in defendyng and deliveryng his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to God alone. Morover that excellent victory, ca[n] not with out offence of godliness be ascribed to Michael the archangel. For so omitting our Messias Christ, we should co[m]mende Angels being made a[nd] worthie to be called Angelical, rather than Christians. In the laws was written, the sede of the woma[n] that breake the serpentes head, but the lord never toke the nature of an Angel, but the sede of Abraham, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is salvation and power, a[nd]c. And there is added: for the Devil is cast out. **And this salvatio[n] hath Christ alone accomplished. wherfore it is necessary, that Christ the conqueror of Sathan be signified by Michael. ..."** [Page 205; Internally Pages 356-357] -

https://archive.org/stream/BullingerHenry/Bullinger_hundredSermonsUponTheApocalips_1561#page/n205/mode/1up

<http://rarebooks.dts.edu/viewbook.aspx?bookid=1240>

Isaac Watts (AD 17 July 1674 – AD 25 November 1748), Theologian, Logician, "Father of English Hymnody".

The Glory of Christ as God-Man Displayed in Three Discourses. viz. Disc. I. A Survey of the visible Appearances of Christ, as God, before his incarnation; with some Observations on the Texts of the Old Testament applied to Christ. Disc. II. An Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified State, with several Testimonies annexed. Disc. III. An Argument tracing out the early Existence of the Human Soul of Christ, even before the Creation of the World. With An Appendix, containing An Abridgment of Dr. Thomas Goodwin's Discourse of the Glories and Royalties of Christ, in his Works in Folio, Volume. II. Book III. By Isaac Watts, D.D. Boston: Printed by

"... [Page 53] It is also very probable, that Michael is Jesus Christ, because he is called 'your prince,' that is, the Prince of the Jews, and one, or 'first of the princes,' that is, the prime archangel.* And in Dan. XII. 1. he is called 'Michael the great prince, which standeth for the children of thy people,' that is, the Prince, or 'King of the Jews,' for such was Jesus Christ under the ancient dispensation; this was the known character of the Messiah among the Jews; and as 'King of the Jews' he was sent into this world, then he 'came unto his own, yet his own received him not.' John I. 11.

What confirms this sentiment is, that in Rev. XII. 7. when 'there was ware in heaven, **Michael** and [page 53-54] **his angels** fought against the dragon and his angels,' **Christ as the head of the good angels**, and satan as the head of the evil angels, maintained a war in heaven, i.e. in the church, till the 'great dragon was cast out' of the church, 'that old serpent called the devil and satan, which deceiveth the whole world.' Then follows 'a loud voice in heaven' i.e. the church, 'saying, Now is come salvation and strength, and the kingdom of our God, and **the power of his Christ;** that is, **the power of Michael** prevailing over the dragon; 'for the accuser of the brethren, who accused them before God day and night, is cast down' by the prevalent intercession of Christ pleading for them, and by his dominion over all things, which God gave him at his ascension into heaven. ..."

[Page 53 Notation Begin] * Perhaps this Michael, i.e. Christ the King of the Jews, is the only archangel, or prince and head of all angels. [Page 53 Notation End] ..." [Pages 53-54] -

<http://archive.org/stream/gloryofchristasg00watt#page/53/mode/1up>

<http://archive.org/stream/gloryofchristasg00watt#page/54/mode/1up>

"... [Page 198] Arg. IV. Though the Jews were much at a loss in **our Saviour's time in their sentiments of the Messiah**, and have very various and confused notions of him, yet it is certain that amongst many of the learned of that nation (and probably amongst many of the vulgar too) **there was a tradition of the pre-existence of the soul of the Messiah**. Philo, the [Page 198-199] Jew, who lived very near the time of our Saviour, interprets several of those Scriptures of the Old Testament concerning **the Mediator or Logos which we do : he calls him the Son of God, and yet he makes him expressly a Man, the Prince of the angels**, the Prophet of God, the Light of the people; and though he talks with some confusion on this subject, and gives him some such characters as seem to make this Logos truly divine, and one with God, yet other characters also are such as seem to be inferior to Godhead, and very happily agree with this doctrine of the pre-existent soul of Christ in union with his divine nature, as will plainly appear in what follows.

In some parts of his works, Philo describes the Logos as a particular divine power, δύναμις, which he also calls σοφία, or Wisdom, (as Solomon does in the eight of Proverbs) and he attributes to this Wisdom or Word, an existence before any creature, the contrivance of the creation of the world and all things

in it, with other divine and incommunicable ascriptions. Sometimes the ancient Jews make it the same with God himself; so the Targums do (which are Jewish commentaries upon Scripture) when they speak of the Memra or Word, thereby representing either divine powers or properties in a personal manner, or the divine nature itself in a particular manner of agency, relation or subsistence.

In other places, Philo makes the Logos or Word to signify that glorious archangel which the ancient Jews suppose to be the supreme of creatures, formed before all the angels and all the other parts of the creation, 'in whom was the name of God,' who was sent to conduct Moses and the Jews into Canaan. Exod. XXIII. 20. This glorious spirit Philo calls "the most honourable Logos, the Arch-Angel, Prince of the angels and stars, High-Priest in this temple of God the world, who stands in the limits between the [Page 199-200] creature and the Creator, the eldest, the first-begotten of the sons of God, who under God governs the world, and who doth humbly meditate for us mortals with him that is immortal."

The seventy Jewish interpreters seem to have had some notion that **this arch-angel was the Messiah**, when they call the 'Child born,' the 'Son given,' in Isa. IX. 6. **Μεγάλης βουλῆς ἄγγελος, the Angel of the great Counsel, even as Christ is called an angel. Isa. LXIII. 9. Mal. III. 1. Exod. XXIII. 20.** And it was a general opinion of the ancient Jews that there was one glorious angel superior to all the rest, by whom God made his visits to the patriarchs, and declared his will to Abraham, Jacob, Moses, Joshua, &c.

I confess these ancient Jews speak variously and with some darkness and confusion on these subjects, that we cannot gather any steady or certain inferences that they generally believed either of these two Logos's to be the very person of their expected Messiah : yet a **Christian, who has the clearer light of the New Testament, may from their writings easily and naturally trace and infer the doctrine of the uncreated Logos, that is, the divine Word, or Wisdom, united to the created Logos, that is, the great Arch-Angel**, because these ancient Jews ascribe to the Logos, so many things which are truly divine, and so many things inferior to divinity.

But they speak in some confusion, because they seem not to have had a clear idea of this personal union between God and creature. Whereas Christians being instructed in this doctrine by the New Testament, may clearly understand how by this glorious Being, this complex person, viz. our Lord Jesus Christ, God created the world and God governed the affairs of his ancient church : and that standing in the limits betwixt God and the [Page 200-201] creature, both by his nature as well as his office he becomes the High-Priest, and mediates between mortal men, and God, who is immortal, according to the language of the ancient Jews.

What I have cited already, discovers the acknowledged sense and opinion of the ancient Jews both philosophers and commentators on this subject. See much more to this purpose in my dissertation on the Logos or Word of God.

If we search among other of the Jewish writers, we may find more intimations of this doctrine. ..." [Pages 198-201] -

<http://archive.org/stream/gloryofchristasg00watt#page/198/mode/1up>

<http://archive.org/stream/gloryofchristasg00watt#page/199/mode/1up>

<http://archive.org/stream/gloryofchristasg00watt#page/200/mode/1up>

<http://archive.org/stream/gloryofchristasg00watt#page/201/mode/1up>

"... [Page 218] as well as **Christ may be called an angel, as he is often in Scripture;** ..." [Page 218] -

<http://archive.org/stream/gloryofchristasg00watt#page/218/mode/1up>

"... [Page 223] **God set a good angel over them to be a prince, even his own Son in his pre-existent nature, who was 'the angel of the covenant.'** Mal. III. 1. and the 'angel of God's presence,' Isai, LXIII. 9. and the 'angel in whom his name was.' Exod. XXIII. 21.? **And may not Christ himself be this Michael the arch-angel, the Prince of Israel? ... and that is Christ.**" [Page 223] - <http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

"... [Page 223] Observe further, that **Christ's** kingdom is directly opposite to the devil's kingdom. His grand design [Page 223-224] is to oppose and destroy the work and power of the devil: and **this seems to be Michael's appointed work in Scripture**, for he is sometimes brought in as 'contending with devils.' **Jude IX. Rev. XII. and as he has other angels under him to 'fight against the dragon' or devil, ver. 7. so has Christ.** And as he is called the Prince of Daniel's people. **Dan. X. 21. that is, the Prince or King of Israel; so is Christ.** Observe also, that Michael is called 'one,' or rather the 'first of the chief princes,' as it is in the margin, **Dan. X. 13.** which is very agreeable to the character of Christ, who is the first and supreme Angel-governor, and the Prince of Israel, who were God's own kingdom or people.* ...

* ... **and then Michael the arch-angel must be Christ the King or Prince of Israel.** ..." [Pages 223-224] -

<http://archive.org/stream/gloryofchristasg00watt#page/224/mode/1up>

<http://archive.org/stream/gloryofchristasg00watt#page/223/mode/1up>

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832) [became Arian; Heresy] was a public speaker, and preacher, raised in the Presbyterian Church, "ordained to the work of the ministry, by David Purviance, and some other Elders about the year, 1908.", yet did not fully agree with their theology, and eventually stated that "I disown all party names. I do not profess to belong to any sect of Christians. ... A Stranger, and Pilgrim on Earth." [New York, July 1, 1829], but became a Christian connexion preacher, and also an Illinois Statesman, which advocated against slavery. Sources for information on William Kinkade- [[1] The Biography of Elder David Purviance, with his memoirs: containing his views on Baptism, the Divinity of Christ, and the Atonement. Written by Himself: With an Appendix; giving Biographical Sketches of Elders John Hardy, Reuben Dooly, William Dye, Thos Kyle, George Shilder, William Kinkade, Thomas Adams, Samuel Kyle, and Nathan Worley. Together, with a Historical Sketch of the Great Kentucky Revival. by Elder Levi Purviance. Dayton. Published for the Author by B. F. & G. Wells. 1848.

section Elder William Kinkade; Chapter VI. Page 271] - <http://books.google.com/books?id=T78pAAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>
[2] - <http://docs.adventistarchives.org/docs/AST/ChrConn94.pdf>

The Bible Doctrine of God, Jesus Christ, The Holy Spirit, Atonement, Faith, And Election; to which is prefixed some Thoughts of Natural Theology and the Truth of Revelation; by William Kinkade, A companion of all them that fear God, and keep his Commandments; New York, 1829; Chapter X; A Few Reasons For Thinking That Michael The Archangel, Is Jesus Christ; pages 149-155 [though a valuable source which lists many excellent writers on the subject, it must be duly noted that he takes a heretical Arian view [prominent among Christian connexion brethren] of Jesus in the work, saying, "I agree ... that Christ is the first Being that God created ..." [Page 153]]

"... [Page 149] **The word Michael signifies that which is like, or as God. The word Archangel is composed of two Greek words, viz., arche, a head; and angelos, a messenger. The title Michael, the Archangel, literally signifies the head messenger that is like God. This must be Jesus Christ, because we all acknowledge that he is the image of God, and the head messenger that was ever sent into our world.**

... In fact there can be but one Archangel, that is, one head messenger, and **who dare to say that Jesus Christ is not the head messenger?**

If Christ is a messenger, he is an angel. If he is the head messenger, he is the Archangel. If he is like God, he is Michael; therefore he must be Michael, the Archangel. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that **Jesus Christ will preside at the judgment of the last day**. Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Act. XVII. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. XXV. 31-34. But the following passage shows that **Michael will preside in the day of Judgement**. "And at that time shall Michael stand up the great Prince which standeth for the chil- [Page 149-150] dren of they people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. XII. 1,2. ... But as it stands, it sufficiently proves that Michael will stand up to deliver all God's people, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel: "I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. X. 21. In the thirteenth verse of this chapter Gabriel says: "The prince of the kingdom of Persia withheld me one and twenty days : but lo, Michael, one [Heb. ahed, the

first] of the chief Princes, came to help me." The word which is here rendered one, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the first day. ...

... We are informed in Deut. XXXIV. 5.6, that "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him [page 150-151] in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude IX. **Now, if the Lord buried the body of Moses, and if Michael the Archangel took care of the body of Moses, then the titles Lord, and Michael the archangel are only different titles, or names given to the same person.** In this dispute, **Michael said to the Devil, "The Lord rebuke thee."** **Which are the same words the Lord used to rebuke him in the third chapter of Zechariah,** from the first to fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And **the Lord said unto Satan, the Lord rebuke thee,** O Satan, even the Lord that hath chosen Jerusalem, rebuke thee : is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." **Here the very Lord that cleansed Joshua from iniquity, is called an Angel.**

If this Lord-angel is not the Lord Jesus, who can this be?

That **Jesus Christ commands the armies of heaven**, appears from the following scripture: "And he was clothed in a vesture dipped in blood : and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * * * And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. XIX. 13, 14, 16. But it appears from Rev. XII. 7, that **Michael commands the armies of heaven.** "And there was war in heaven : Michael and his angels fought against the dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that **Michael and his angels cast him, and his angels out of heaven : and in the tenth [Page 151-152] verse this victory is ascribed to Christ;** hence the exclamation, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down." To me this evidence proves beyond reasonable dispute, that **Michael is one of the name of Christ;** because if the Church is the seat of this war, and **if Christ is the Captain of our salvation, and the leader of his people, he must be the person who is here mentioned under the name of Michael.**

Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first." 1 Thess. IV. 16. **From this text it appears that when the**

Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger; therefore the Lord must be that head Messenger.

This text says **the dead shall rise at the voice of the Archangel; and Christ affirms that the dead shall be raised by his voice**. He says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Joh. V. 25. 28, 29.

I am not alone in this opinion; most of the principle writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words Michael, and Angel says, that both these words do sometimes refer to Christ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article Angel, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that Michael and Angel are both names of Christ. Doctor [Page 152-153] Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says, that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord Appears to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Progress, Cincinnati edition, page 54. Guyse in his Paraphrase on the New-Testament, on Rev. XII. 7. acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodrige and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul ...

... Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hager when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ : and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. XVI. 9,10. Chap. XVIII. throughout. Exod. III. 2-7. Judg. II. 1-5. Dan. X. 13. 21. Chap. XII. 1. Rev. XII. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most

eminent Trinitarians. I forbear to quote the words of all these authors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself.

... many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel ...

... In fact the word Angel simply signifies a messenger, and never denotes nature, but is always significant of office. Every messenger that ever existed in heaven, earth ... was an Angel. Christ is called a Messenger in Isa. XLII. 19. "Who is blind but my servant? or deaf, as my Messenger that I sent?" also, Mal. III. 1, 2. [Page 154-155]

[Page 155] ... In fact the above text [Heb. I. 5.] taken in its connexion goes rather to prove, than to disprove, that he is one of God's Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.

The drift of the writer in the first chapter of Hebrews, was not to show that **Christ** was no Messenger, but **to show that he was made greater than all the Messengers of God** : therefore, when the above text is brought to prove that Christ was never an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer." **[Pages 149-155] - <http://www.archive.org/stream/bibledoctrinefg00kink#page/149/mode/1up>**
<http://www.archive.org/stream/bibledoctrinefg00kink#page/150/mode/1up>
<http://www.archive.org/stream/bibledoctrinefg00kink#page/151/mode/1up>
<http://www.archive.org/stream/bibledoctrinefg00kink#page/152/mode/1up>
<http://www.archive.org/stream/bibledoctrinefg00kink#page/153/mode/1up>
<http://www.archive.org/stream/bibledoctrinefg00kink#page/154/mode/1up>
<http://www.archive.org/stream/bibledoctrinefg00kink#page/155/mode/1up>

Jonathan Edwards (AD October 5, 1703 – AD March 22, 1758) "was a Christian preacher, philosopher, and theologian. Edwards "is widely acknowledged to be America's most important and original philosophical theologian," and one of America's greatest intellectuals.[3][4] Edwards's theological work is broad in scope, but he was rooted in Reformed theology, the metaphysics of theological determinism, and the Puritan heritage. ... Edwards played a critical role in shaping the First Great Awakening, and oversaw some of the first revivals in 1733–35 at his church in Northampton, Massachusetts. [6][7]" - http://en.wikipedia.org/wiki/Jonathan_Edwards_%28theologian%29

The Works of Jonathan Edwards, A.M. With an Essay on his Genius and Writings, by Henry Rogers: and a Memoir by Sereno E. Dwight, Revised and Corrected by Edward Hickman, Pastor of the Congregational Church, Denton, Norfolk. In Two Volumes, Volume II, London; William Ball, 34, Paternoster-Row.; Printed by John Childs and Son, Bungay. 1839 - <http://books.google.com/books?id=0bfRAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 43] And so he must have very a great knowledge of God's works of providence. He has been a spectator of the series of these works from the beginning; he has seen how God has governed the world in all ages; and he has seen the whole train of God's wonderful successive dispensations of providence towards his church, from generation to generation. And he has not been an indifferent spectator; but the great opposition between God and him, in the whole course of those dispensations, has necessarily engaged his attention in the strictest observation of them. He must have a great degree of knowledge concerning **Jesus Christ as the Saviour** of men, and the nature and method of the work of redemption, and the wonderful wisdom of God in this contrivance.

It is that work of God wherein, above all others, God has acted in opposition to him, and in which he has chiefly set himself in opposition to God. It is with relation to this affair, that the mighty warfare has been maintained, which has been carried on between **Michael** and his angels, and the devil and his angels, **through all ages from the beginning of the world, and especially since Christ appeared.** ..." [Page 43]

"... [Page 216] Satan has ever had a particular enmity against **the Son of God**. Probably his first rebellion, which was his condemnation, was his proudly taking it in disdain, when God declared the decree in heaven, that his Son in man's nature, should be the King of heaven; and that all the angels should worship him. However that was, yet it is certain that **his strife has ever been especially against the Son of God. The enmity has always been between the seed of the woman, and the serpent. And therefore that war which the devil maintains against God, is represented by the devil and his angels fighting against Michael and his angels.** ++ This Michael is Christ. ** ++ Rev. XII. 7. ** Dan. X. 21. and XII. 1." [Page 216]

"... [Page 267] **The Spirit that inclines men's hearts to the seed** of the woman, is not the spirit of the serpent that has such an irreconcileable enmity against him. **He that heightens men's esteem of the glorious Michael, that prince of the angels**, is not the spirit of the dragon that is at war with him. ..." [Page 267]

"... [Page 304] by **that sword which ([Rev.] chap. I. 16. and XIX. 15.) proceeds out of the mouth of Christ ... by that sword with which Michael made war with him**, and overcame him, and cast him to the earth, ([Rev.] chap. XII. 9.) ..." [Page 304]

"... [Page 507] **But it is the special work of Christ to bruise the serpent's head; to destroy the works of the devil; and that by his own strength.** For he is represented as conquering him, because he is stronger than the strong man armed, and so overcoming him and taking from him all his armour wherein he trusted, and spoiling his goods. It is he that has spoiled principalities and powers, and made a show of them openly, triumphing over them. He is the spiritual Samson, that has rent the roaring lion as he would have rent a kid; and the spiritual David, that has delivered the lamb out of his mouth, and has slain that great Goliath. He is that Michael who fights with the dragon and casts him out; and at last will judge Satan, and

will utterly destroy him; ... " [Page 507]

"... [Page 606] II. When Lucifer rebelled and set up himself as a head in opposition to God and **Christ**, and drew away a great number of the angels after him, **Christ, the Son of God, manifested himself as an opposite head**, and appeared graciously to dissuade and restrain by his grace the elect angels from hearkening to Lucifer's temptation, so that they were upheld and preserved from eternal destruction at this time of great danger by the free and sovereign distinguishing grace of Christ. Herein **Christ was the Saviour of the elect angels**, for though he did not save them as he did elect men from the ruin they had already deserved, and were condemned to, and the miserable state they were already in, yet he saved them from eternal destruction they were in great danger of, and otherwise would have fallen into with the other angels. **The elect angels joined with him, the glorious Michael, as their captain**, while the other angels hearkened to Lucifer and joined with him, and then was that literally true that was fulfilled afterwards figuratively. Rev. XII. ..." [Page 606]

"... [Page 608] They [evil/fallen angels] are his [Lucifer's/Satan's] attendants and possession, as **the good angels are Christ's attendants and possession**, Rev. XII. 7. "And there was war in heaven: **Michael and his angels** fought against the dragon, and the dragon fought, and his angels." [Page 608]

[Comparing Types, Joseph to Christ, we read,] "... [Page 652] And it is also implied that the angels of heaven, as well as all nations of the earth, should be subjected to him by God. Dan. VII.9, &c. "I beheld till the thrones were cast down, and the Ancient of days did sit. Thousand thousands ministered unto him -- I saw one in the night visions, and beheld one like unto **the Son of man** come forth in the clouds of heaven, and come to the Ancient of days; and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him." Dan. XII. 1. **Michael the great prince** -- together with chap. X. 13. "Michael, the first of the chief princes," with the context, that speaks of angels as princes. ...

... Pharaoh arrayed Joseph in fine linen. Ge. XLI. 42. as **the Messiah is represented as clothed in fine linen, Dan. X. 5.: for it may, by well considering the chapter, be gathered, that the person there spoken of is the same with Michael mentioned in verses 13 and 21. and chapter XII. 1. ..."** [Page 652]

"... [Page 783] Dan. XII. 1. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was a nation, even to that same time: and at that time thy people shall be delivered, every one that is found written in the book." Concerning these words in Daniel, several things are manifest.

1. It is manifest that that is a time of trouble and great trial to the church and people of God, and that it is the same people that is first in this trouble, **that, through Michael's standing up for and appearing for them in their distress, shall be delivered out of trouble**; as it is often spoken of in Scripture as God's

manner of dealing with his people, first to bring them into great distress, and then to appear or stand up for them in their extremity, and deliver them. ...

... 2. It is manifest that this is a time of trouble that was to be in the Christian church, after the Messiah had appeared in the world; for after the prophet in the foregoing chapter had been giving an account of many successive events that lie between the time that then was, and the coming of the Messiah, he now in the beginning of this chapter proceeds to give an account of the Messiah's coming, and what should befall God's church after that. "And at that time shall Michael stand up, the great prince that standeth for the children of thy people," &c. ..."

[Page 783]

"... [Page 895] 5. Then all the saints shall mount up, as with wings, **to meet the Lord in the air**, and to be for ever with him. After the dead in Christ are risen, and the living saints changed, then **they will be prepared to go to Christ**, and to meet the bridegroom. The world will be about to be destroyed, and the wicked shall be in dreadful amazement, but the saints shall be delivered. Dan. XII. 1. "And **at that time shall Michael stand up, the great prince standeth for the children of thy people**, and there shall a time of trouble, such as never was since there was a nation, even to that same time : and **at that time thy people shall be delivered, every one that shall be found written the book.**"

They shall take an everlasting farewell of this evil world where there is so much sin, and where they have met with so much trouble, and they shall be caught up in the clouds, and there **they shall meet their glorious Redeemer**; and a joyful meeting it will be. **They shall go to Christ**, never any more to be separated from him. 1 Thess. IV. 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet Lord in the air : and so shall we ever be with the Lord." ..." [Page 895]

1560/1599 Geneva Study Bible "The Geneva Bible is one of the most historically significant translations of the Bible into English, preceding the King James translation by 51 years.[1] It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress.[2] It was one of the Bibles taken to America on the Mayflower, it was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War in the booklet Cromwell's Soldiers' Pocket Bible.[3]" - http://en.wikipedia.org/wiki/Geneva_Bible

The Bible And Holy Scriptures Conteined In The Olde and Newe Testament. Translated According to the Ebrue and Greke, and conferred with the best translations in divers langages. With moste profitable annotations upon all the Lord places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rouland Hall, 1560.

Genesis 16:7; Footnote:

"... [Page 18; Internally Page 19/1224] 7 But the **d Angel of the Lord** founde

her beside a fountayne of water in the wilderness by the fountaine in the way to Shur, ...

... **d Which was Christ, as appeareth verse 10 & chap 18, 21. ..." [Page 18; Internally Page 19/1224] -**
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n18/mode/1up

Genesis 18:17; Footnote:

"... [Page 19; Internally Page 20/1224] 17 And the **h Lord** said, Shal I hide from Abraham that thing which I do, ...

... **h Jehovah the Ebrewe worde, which we call Lord: sheweth that this Angel was Christ for this worde is onely applied to God. ..." [Page 19; Internally Page 20/1224] -**
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n19/mode/1up

Genesis 31:13; Footnote:

"... [Page 33; Internally Page 34/1224] 13 **d I am the God of Beth-el**, where thou * annoynedst y [the] piller, where thou vowedst a vowe unto me. Now arise, get thee out of this countrei & retorne unto the land where thou wast borne. ...

... **d This Angel was Christ w[ho] appeared to Iaakob in Bethel**: & hereby appeareth he had taught his wives y [the] feare of God: for he talketh as thogh they knewe this thing. ... " [Page 33; Internally Page 34/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n33/mode/1up

Joshua 5:14; Footnote:

"... [Page 201; Internally Page 202/1224] 14 And he said, Nay, but **as a captaine of the hoste of the Lord am I now come**: the[n] Ioshua fel on his face to the earth, and **g did worship, and said unto him**, What saith my Lord unto his servant? ...

... **g In that that Ioshua worshippeth him, he acknollageth him to be God: & in that that he calleth himselfe y [the] Lord's captaine, he declareth himselfe to be Christ. Exod. 3. 5. Ruth 4. 7. Acts 7. 33. ..." [Page 201; Internally Page 202/1224] -**
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n201/mode/1up

Judges 13:11; Footnote:

"... [Page 234; Internally Page 235/1224] 11 And Manoah arose and went after his wife, and came to the **f man**, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea. ...

... **f He calleth him man, because he so semed, but he was Christ the eternal worde, which at his time appointed became man.** ..." [Page 234; Internally Page 235/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n234/mode/1up

Daniel 10:13; Footnote:

"... [Page 728; Internally Page 729/1224] 13 But the h prince of the kingdome of Persia withstode me one and twentie dayes: but lo, **i Michael** one of the chief princes, came to helpe me, & I remained there by the Kings of Persia. ...

... **i Thogh God colde by one Angel destroy all the worlde, yet to assure his childre[n] of his love, he se[n]deth forthe double power even Michael, that is Christ Jesus y [the] head of Angels.** ..." [Page 728; Internally Page 729/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n728/mode/1up

Daniel 10:21; Footnote:

"... [Page 729; Internally Page 730/1224] 21 But I wil shewe thee that which is decreed in the Scripture of truthe: **q** and there is none that holdeth with me **[Gabriel]** in these things, but **Michael** your Prince. ...

... **q For this Angel [Gabriel] was appointed for the defense of the Church under Christ, who is the head thereof.** ..." [Page 729; Internally Page 730/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n729/mode/1up

Daniel 12:1; Footnote:

"... [Page 731; Internally Page 732/1224] CHAP. XII. Of the deliverance of the Church of Christ.

1 And at that **a** time shal **Michael** sta[n]d up, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, suche as never was since there began to be a nation unto that same time: & at that time thy people shall be delivered, everie one that shal be founde writen in the boke.
...

... **a** The Angel here noteth two things: first y **[there]** the Church shal be in great afflictio[n] & trouble at Christs coming, and next that **God wil send his**

Angel to deliver it, whome here he calleth Michael, meaning Christ w[ho] is published by y [the] preaching of y [the] Gospel. ..." [Page 731; Internally Page 732/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n731/mode/1up

Zechariah 3:1; Footnote:

"... [Page 763; Internally Page 764/1224] CHAP. III. **A prophecie of Christ and of his kingdome.**

1 And he shewed me **Iehoshua the hie Priest, a sta[n]ding before the Angel of the Lord**, and b Satan stode at his right hand to resist him. ...

... a He praied to Christ the Mediator for the state of the Church. ..." [Page 763; Internally Page 764/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n763/mode/1up

Zechariah 3:2; Footnote:

"... [Page 764; Internally Page 765/1224] 2 And the **c Lord said unto Sata[n], the Lord reprove thee, o Satan**: even the Lord that hathe chosen Ierusalem, reprove thee. Is not this a d brande taken out of the fyre? ...

... c That is, Christ speaketh to God as the Mediator of his Church that he wolde rebuke Satan: and here he sheweth himselfe to be the continual preserver of his Church. ..." [Page 764; Internally Page 765/1224] -

https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n764/mode/1up

Malachi 3:1; Footnote:

"... [Page 772; Internally Page 773/1224] CHAP. III. Of the messenger of the Lord, Iohn Baptist, and of **Christs office**.

1 Beholde, I wil send my **a messenger**, & he shal prepare the way before me: & the **b Lord whome ye seke**, shal spedely come to his Temple: even the **c messenger of the covenant** whome ye desire: beholde, he shal come, saith the Lord of hostes. ...

... a This is me[n]t of Iohn Baptist, as Christ expoundeth it, Luk 7,27

b Meaning, Messiah, as Psal 140,1. Dan 9,17.

c That is Christ by whome the covenant was made and ratified, who is called the Angel or messenger of the covenant, because he reconcileth us to his father; & is Lord or King, because he hath the governement of his

Church. ..." [Page 772; Internally Page 773/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n772/mode/1up

Acts 7:32; Footnote:

"... [Page 1065; Internally Page 1066/1224] 32 **I am the 1 God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Iacob.**
Then Moses trembled, & durst not beholde it. ...

1 Seing this Angel called himself God, it declareth y [that] he was Christ the Mediator, who is the eternal God. ..." [Page 1065; Internally Page 1066/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1065/mode/1up

Jude 9; Footnote:

"... [Page 1178; Internally Page 1179/1224] 9 Yet k **Michael the Archangel**, when he strove against the devil, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, **I the Lord rebuke thee.** ...

... 1 In Zacharie 3.2 Christ under the name of the Angel rebuked Satan as knowing y [that] he went about to hinder the Church: but here we are admonished not to seke to reve[n]ge ourselves by evil speking, but to referre the thing to God. ..." [Page 1178; Internally Page 1179/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1178/mode/1up

Revelation 10:1; Footnote:

"... [Page 1185; Internally Page 1186/1224] CHAP. X. The Angel hathe the boke open. 6 He swearth there shal be no more time. 9 He giveth the boke unto John, which eateth it up.

1 And I sawe another mightie **a Angel** come downe from heaven, clothed with a cloude, and the **b rainebowe upon his head**, & his face was as the c sunne, and his d feete as pillers of fyre. ...

... a Which was Jesus Christ y [which] came to co[m]fort his Church agaist y [the] furious assaltes of satan and Antichrist so that in all their troubles, the faith are sure to finde consolacio[n] in him.

b Jesus Christ beareth y [the] testimonie of Gods love towards us. ..."
[Page 1185; Internally Page 1186/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1185/mode/1up

Revelation 12:7; Footnote:

"... [Page 1187; Internally Page 1188/1224] 7 And there was a battel in heaven. **k Michael** & his Angels foght against the dragon, and the dragon foght & his Angels. ...

... **k Jesus Christ** and his members, as Apostles, Martyrs, and the rest of the faithful. ..." [Page 1187; Internally Page 1188/1224] -
https://archive.org/stream/TheGenevaBible1560/geneva_bible1560#page/n1187/mode/1up

And additional reading for the footnote of Revelation 12:7, elsewhere gives:
"... [1599 Geneva Study Bible; Footnote for Revelation 12:7] (14) **Christ is the Prince of angels and head of the Church**, who bears that iron rod Re 12:5 . Also see Geneva "Da 12:1". In this verse a description of the battle and of the victory in the two verses following Re 12:8,9 . The psalmist noted this battle as did Paul; Ps 68:9 Eph 4:8 Co 2:15" [1599 Geneva Study Bible; Footnote for Revelation 12:7] - <http://www.reformedreader.org/gbn/gbnrevelation.htm>

John [Jean] Calvin "(born Jehan Cauvin: AD 10 July 1509 – AD 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism." - http://en.wikipedia.org/wiki/John_Calvin

Commentaries on the Prophet Daniel, Volume II., aka, Commentaries on the Book of the Prophet Daniel, by John Calvin, now first translated from the original Latin, and collated with the French version, with dissertations, new translation of the text, and copius indicies, By Thomas Myers, M.A., vicar of Sheriff-Hutton, Yorkshire. Volume Second. 1853.

"... [Page 253] He adds next, Behold! **Michael**, one of the chief leaders or princes, came to strengthen me. **Some think the word Michael represents Christ, and I do not object to this opinion. Clearly enough, if all angels keep watch over the faithful and elect, still Christ holds the first rank among them, because he is their head, and uses their ministry and assistance to defend all his people.** ..." [Page 253] - <https://archive.org/stream/commentariesonda02calvuoft#page/253/mode/1up>

"... [Page 258] the **Christ, because this interpretation is better suit to that Michael who has already been mentioned**, and will be again at the end of this chapter. ..." [Page 258] -
<https://archive.org/stream/commentariesonda02calvuoft#page/258/mode/1up>

"... [Page 266] **Michael, whome some think to be Christ. I do not object to this view, for he calls him a prince of the Church, and this title seems by no means to belong to any angels, but to be peculiar to Christ.** ..." [Page 266] -
<https://archive.org/stream/commentariesonda02calvuoft#page/266/mode/1up>

"... [Page 368] **By Michael many agree in understanding Christ as the head**

of the church. ...

... That foul hypocrite, Servetus, has dared to appropriate this passage to himself; for he has inscribed it as a frontispiece on his horrible comments, because he was called **Michael!** We observe what diabolical fury has seized him, as he dared to claim as his own what is here said **of the singular aid afforded by Christ to his Church.** He was a man of the most impure feelings, as we have already sufficiently made known. But this was a proof of his impudence and sacrilegious madness - **to adorn himself with this epithet of Christ without blushing, and to elevate himself into Christ's place, by boasting himself to be Michael, the guardian of the Church, and the mighty prince [Page 368-369] of the people! ..."** [Pages 368-369] - <https://archive.org/stream/commentariesonda02calvuoft#page/368/mode/1up>
<https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>

"... [Page 369] **Daniel therefore represented Michael as the guardian of the Church, and God had enjoined this duty upon Christ, as we learn from the 10th chapter of John, (ver. 28, 29.)** As we stated yesterday, Michael may mean an angel; but I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent him as standing forward for the defense of his elect people. He is called the mighty prince, because he naturally opposed the unconquered fortitude of God to those dangers to which the angel represents the Church to be subject. We well know the very slight causes for which terror often seizes our minds, and when we begin to tremble, nothing can calm our tumult and agitation. The angel then in treating of very grievous contests, and of the imminent danger of the Church, calls **Michael the mighty prince. As it has had said, Michael should be the guardian and protector of the elect [Page 369-370] people, he should exercise immense power, and he alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion, as we just now saw, in the 10th chapter of John.** He says all his elect were given him by his father, and none of them should perish, because his father was greater than all; no one, says he, shall pluck my sheep out of my hand. My father, who gave them me, is greater than all; meaning, God possess infinite power, and displays it for the safety of those whom he has chosen before the creation of the world, and he has committed it to me, or has deposited it in my hands. **We now perceive the reason of this epithet, which designates Michael as the great prince. ..."** [Pages 369-370] - <https://archive.org/stream/commentariesonda02calvuoft#page/369/mode/1up>
<https://archive.org/stream/commentariesonda02calvuoft#page/370/mode/1up>

"... [Page 371] At length he adds, At that time thy people shall be preserved. By this expression the angel points out to us **the great importance of the protection of Michael.** He promises certain salvation to his elect people, as it he had said, although the Church should be exposed to the greatest dangers, yet **with respect to God himself**, it should always be safe and victorious in all contests, **because Michael should be superior to every enemy. ..."** [Page 371] - <https://archive.org/stream/commentariesonda02calvuoft#page/371/mode/1up>

Francois Du Jon aka "Franciscus Junius (born François du Jon, AD 1 May 1545 – AD 13 October 1602) was a Reformed scholar and theologian. Born in Bourges, he initially studied law, but later decided to study theology in Geneva under John Calvin and Theodore Beza. He became a minister in Antwerp, but was forced to flee to Heidelberg in 1567. He wrote a major translation of the Bible into Latin with Emmanuel Tremellius, and his *De Vera Theologia* was an important text in Reformed scholasticism." - http://en.wikipedia.org/wiki/Franciscus_Junius_%28the_elder%29

[**Latin Title**] *Lectiones In Ionam Prophetam, ex ore clarissimi viri Francisci Iunii Biturigis, S. Theologiae Doctoris ac Professoris exceptae In his sacrae Scripturae explicandae methodus breviter & perspicue ostenditur.* Franciscus Iunius SS. In officina Sanctandreana, 1594 [**English Title: The Revelation of Saint Iohn the Apostle and Evangelist, With a briefe and learned Commentarie, Written by Franc. Iunius, &c.]**

Revelation 7:2; & Footnote:

"... [Scanned Page 4; Internally Page 6] CHAP. VII. ...

... 2 3 And I saw **4 another Angel come up from the East, which had the seale of the living God**, and he cried with a loud voyce to the foure Angels, to whom power was given to hurt the earth, and the sea, saying, ...

... **4 Not onely another, or differing in number from the common Angels of God, but also in essence, office and operation excelling all Angels: that is, Christ Jesus, the eternall Angel or word of God, and mediator of the covenant. So hereafter Chap. 8. 3. and 10. 1. 5. ...**" [Scanned Page 4; Internally Page 6] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 8:3; & Footnote:

"... [Scanned Page 5; Internally Page 7] 3 **3 Then another Angell came, and stood before the altar having a golden censer; and much odoures was given unto him, to offer with the prayers of all the Saintes upon the golden Altar, which is before the throne. ...**

... **3 This is that great Emperor, the Lord Jesus Christ, and Saviour: who both maketh intercession to God the Father for the Saincts, in the heavenly sanctuarie with most sweet odour, and offering up their prayers, as ... burnt sacrifices of their lips, in this verse, in such sort as every one of [them] (powerfull is that sweet savour of Christ, and the efficacie of his sacrifice) are [the] reconcilement with God, and themselves made most acceptable unto him ...**" [Scanned Page 5; Internally Page 7] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n4/mode/1up

Revelation 10:1; & Footnote:

"... [Scanned Page 6; Internally Page 9] CHAP. X. 1. Another Angell appeareth clothed with a cloud, 2. holding a booke open, 3. and creith out, 8. A voyce from heaven commandeth Iohn to take the booke, 10. He eateth it.

1 **1 Then I saw 2 another mighty Angell comming downe from heaven,** clothed with a cloud; and the rainebowe was over his head, and his face was as the sunne, and his feete as pillars of fire. ...

1. ... One is the authoritie of Christ, revealing his mysteries, & calling his servant, ... First by the person of Christ, appearing from heaven ... strong, ready, glorious, surveying all things by his providence ... by his omnipotencie, verse 1. ...

2. Christ Jesus, see Chapter 7.2. ... [Scanned Page 6; Internally Page 9] - https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n5/mode/1up

Revelation 12:7; Footnote:

"... [Scanned Page 7; Internally Page 11] CHAP. XII. ...

... 7 And there was a battaile fought in Heaven, **14 Michaell** and his Angels fought against the Dragon, and the Dragon fought and his Angels. ...

... 14 Christ is the Prince of Angels, and Head of the Church who beareth that yron rod, verse 5. See the notes upon Dan. 12. 1. ... [Scanned Page 7; Internally Page 11] -

https://archive.org/stream/JuniusFranciscus.TheRevelationOfSaintJohnTheApostleAndEvangelist/Junius_revelationComments_1594#page/n6/mode/1up

John Wesley (AD 28 June [O.S. 17 June] 1703 – AD 2 March 1791) "was an Anglican divine[2] and theologian who, with his brother Charles Wesley and fellow cleric George Whitefield, is credited with the foundation of the evangelical movement known as Methodism." - http://en.wikipedia.org/wiki/John_Wesley

John Wesley's Explanatory Notes on the Bible; produced between 1754 and 1765 - <http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/>

Joshua 5:14; Footnote:

"Verse 14. As captain - **I am the chief captain of this people**, and will conduct and assist thee and them in this great undertaking. **Now this person is not a created angel, but the son of God**, who went along with the Israelites in this expedition, as their chief and captain. And this appears,

1. By his acceptance of adoration here, which a created angel durst not admit of, Revelation xxii, 8, 9.

2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii, 5.

3. Because he is called the Lord, Hebrew. Jehovah, chap. vi, 2. My Lord - I acknowledge thee for my Lord and captain, and therefore wait for thy commands, which I am ready to obey. ..." [John Wesley's Explanatory Notes; Joshua 5:14] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-joshua/#Chapter%2BV>
<http://www.ewordtoday.com/comments/joshua/wesley/joshua5.htm>

Judges 13:3,18; Footnote:

"... Judges 13 Verse 3. **The angel - The Son of God, yet distinguished from the Lord, because he appeared here in the form of a servant, as a messenger sent from God. The great Redeemer did in a particular manner concern himself about this typical redeemer.**

Judges 13 Verse 18. Secret - Hidden from mortal men: or, wonderful, such as thou canst not comprehend: **my nature and essence**, (which is often signified by name in scripture) **is incomprehensible. This shews, that this was the angel of the covenant, the Son of God.** ..." [John Wesley's Explanatory Notes; Judges 13:3,18] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-judges/#Chapter%2BXIII>
<http://www.ewordtoday.com/comments/judges/wesley/judges13.htm>

Daniel 10:5,13,21; Footnote:

"Daniel 10 Verse 5 **A certain man - Very probably Christ**, who appeared to Daniel in royal and priestly robes, and in so great brightness and majesty.

Daniel 10 Verse 13 **Michael - Michael here is commonly supposed to mean Christ.** I remained - To counter - work their designs against the people of God.

....

Daniel 10 Verse 21 **Michael - Christ alone is the protector of his church, when all the princes of the earth desert or oppose it.** ..." [John Wesley's Explanatory Notes; Daniel 10:5,13,21] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-daniel/#Chapter+X>
<http://www.ewordtoday.com/comments/daniel/wesley/daniel10.htm>

Daniel 12:1; Footnote:

"Daniel 12 Verse 1 ... so there will be yet a greater deliverance to the people of God, when **Michael your prince, the Messiah shall appear for your salvation.** ... The phrase at that time, probably includes all **the time of Christ**, from his first, to his last coming. ..." [John Wesley's Explanatory Notes; Daniel 12:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the->

[bible/notes-on-the-book-of-daniel/#Chapter+XII](http://www.ewordtoday.com/comments/daniel/wesley/daniel12.htm)

<http://www.ewordtoday.com/comments/daniel/wesley/daniel12.htm>

Zechariah 3:1-5; Footnote:

"... Zechariah 3 Verse 1. And he - The Lord represented to me in a vision. Standing - Ministering in his office. **The angel - Christ.**

Zechariah 3 Verse 2. **The Lord - Christ, as a mediator**, rather chuses to rebuke him in his father's name, than in his own. Is not this - Joshua.

Zechariah 3 Verse 3. With filthy garments - The emblem of a poor or sinful state. **The angel - Christ.**

Zechariah 3 Verse 4. **And he - Christ.** Unto those - Ministerial angels. **I have caused - What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it.** With change of raiment - Clean and rich, the emblem of holiness.

Zechariah 3 Verse 5. I said - Zechariah takes the boldness to desire that for Joshua, which might add to his authority, and **he asks the thing of Christ.** A fair mitre - The proper ornament for the head of the high-priest. With garments - All the garments which appertained to the high priest. **The angel - Christ. ..."** [John Wesley's Explanatory Notes; Zechariah 3:1-5] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-zechariah/#c5540>

<http://www.ewordtoday.com/comments/zechariah/wesley/zechariah3.htm>

Malachi 3:1; Footnote:

"... Malachi 3 Verse 1. I - The Messiah. My messenger - John the Baptist. **The Lord - The Messiah.** Whom ye seek - Whom ye, who truly fear God, long and wait for. Suddenly come - After the coming of his fore- runner. To his temple - That which was the second temple at Jerusalem, lately built by Zerubbabel and Joshua. **The messenger - The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed.** Whom ye delight in - You Jews, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives. ..." [John Wesley's Explanatory Notes; Malachi 3:1] - <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-malachi#Chapter+III>

<http://www.ewordtoday.com/comments/malachi/wesley/malachi3.htm>

John Brown of Haddington (AD 1722 – AD 19 June 1787) was a Scottish divine and author. His works include “The Self-Interpreting Bible”, “The Dictionary of the Bible” [a Calvinistic theology], and “A General History of the Christian Church”.

A Dictionary of the Holy Bible: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects, whether Natural, Artificial, Civil, Religious or Military; and

the Explication of the Appellative Terms mentioned in the writings of the Old and New Testament. The whole comprising whatever important is known concerning the antiquities of the Hebrews nation and Church of God; -- Forming a Sacred Commentary; a Body of Scripture History, Chronology and Divinity; and Serving in a great measure as a concordance to the Bible. By the Rev. John Brown, Late minister of the Gospel at Haddington, and Professor of Divinity, under the Associate Synod. First Albany Edition, (from the Fifth Genuine Edinburgh Edition,) containing the Author's Last Additions and Corrections, and further enlarged and corrected by his sons; with a Life of the Author, and an Essay on the Evidence of Christianity. Two Volumes in One. Albany: Printed by H. C. Southwick No. 95, State-Street. 1816. - <http://books.google.com/books?id=V31AAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 37] **Angel, or messenger** ... [Page 37-38; Right-hand Column]
Jesus Christ is called an ANGEL. He is sent by his Father to publish and fulfil the work of our redemption, and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. XIII. XXXII. Dan. X. Zech. I. IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand him of our redeemer. He is called the Angel of the covenant : he publishes the plan, he fulfills the condition, he executes the promise of the covenant of grace; Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the glass in which his glory is displayed; he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ..." [Pages 37-38]

"... [Page 51] **Archangel**, a chief angel; but whether this word in scripture ever denotes a created angel, or always Christ, the Lord of angels, is hard to determine, Jude 9. 1 Thess. IV. 18. ..." [Page 51]

"... [Page 94] **Messenger; one sent on an errand, to carry a message or the like. Christ is called the messenger of the covenant. In his Father's name he came to fulfil the condition of the new covenant, and to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ..."** [Page 94]

"... [Page 95] **MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies; against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Revelation xii. 7. He is the great Prince ..., who,...shall raise the dead, Dan. xii. 1,2,3 ..."** [Page 95]

James Wood (AD 1751 – AD 1840) Wesleyan Methodist minister, now buried in Bristol, who largely based his encyclopedic dictionary of the Bible on that of Augustin Calmet.

A Dictionary of the Holy Bible: Containing an Historical Account of the Persons; A Geographical Account of the Places; A Literal, Critical, and Systematical Description of Other Objects; whether Natural, Artificial, Civil, Religious, or Military; And, an Explication of the Appellative Terms mentioned in the Old and New Testament: The Whole Comprising Whatever is of Importance to be Known concerning the Antiquities of the Hebrews; Forming a Body of Scripture History, Chronology, and Divinity; And, Serving in a Great Measure, as a Concordance to the Bible; extracted chiefly from Calmet, and others. Collated with other Works of the kind, with numerous Additions from various Authors, and a considerable quantity of Original Matter, By James Wood, In Two Volumes, Volume I.; New York: Published by D. Hitt, and T. Ware, for the Methodist Connexion in the United States. Paul and Thomas, Printers. 1813. - <http://books.google.com/books?id=c2k2AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [Page 75] **Angel, or messenger** [Page 75, 77] ... **Jesus Christ is called and ANGEL.** He was sent by his Father to publish and fulfil the work of our redemption : and to him hath he committed all judgment. He appeared to Hager, to Abraham, to Jacob, to Moses, to Balaam, to Joshua, to the Hebrews at Bochim, to Gideon and Manoah, to Daniel, to Zechariah the prophet, and to the apostle John, in the character of an angel, Gen. XVI. XVIII. Exod. III. Numb. XXII. Josh. V. Judg. II. 6. and XIII. Dan. X. Zech. I.-IV. Whenever one in this character is represented speaking in the manner of God, or as sovereign of the church, we are to understand it of our redeemer. He is called the Angel of the covenant; he publishes the plan; he fulfills the condition; he executes the promise of the covenant of grace, Mal. III. 1. He is the Angel of God's presence or face : he is the Son of his love, the desire of his eyes, and the mirror in which his glory is displayed : he came from his bosom, is always near him, sits at his right hand, and appears before his throne, interceding for us, Isa. LXIII. 9. ..." [Pages 75,77]

"... [Page 98] **Archangel, the prince or chief angel.** This word is only used twice in the sacred writings. viz. 1 Thess. IV. 16. and Jude 9. ... indeed some writers think this name is never to be applied to any created angel, but to Christ alone. ..." [Page 98]

"... [Page 163] **Messenger; one sent on an errand, to carry a message, or the like.** Christ is called the messenger of the covenant. In his Father's name he came to publish and apply its contents to men by his word and Spirit, Mal. III. 1. Job XXXIII. 23. ..." [Page 163]

"... [Page 166] **MICHAEL, the archangel, at least sometimes signifies Jesus Christ. He is the person who is as God, and which this name signifies:** against him and his angels, his ministers and followers, the devil, and the heathen empire of Rome, and their agents, fought in the way of reproach, laws, persecutions, &c. Revelation xii. 7. He is the great Prince ..., who,... shall raise the dead, Dan. xii. 1,2,3 ..." [Page 166]

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg – AD May 28, 1869, Berlin), was a German Lutheran churchman and neo-Lutheran theologian from an old and important Dortmund family.

Christology of the Old Testament and a Commentary on the Messianic Predictions by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German, by the Rev. Theodore Meyer. Volume I. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: John Robertson & Co. 1868.

For Hengstenberg on “**The Angel of the Lord**” being the Logos, Pre-incarnate Christ, etc, see **Pages 121-136; Internally Pages 115-130:**

<https://archive.org/stream/christologyoldt00meyegoog#page/n121/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n122/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n123/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n124/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n125/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n126/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n127/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n128/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n129/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n130/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n131/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n132/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n133/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n134/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n135/mode/1up>
<https://archive.org/stream/christologyoldt00meyegoog#page/n136/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions of the Messiah by the Prophets. by E. W. Hengstenberg, Doctor of Phil. and Theol. and Professor of the latter in the University of Berlin. Translated from the German, by Reuel Keith, D.D. Professor in the Protestant Episcopal Theological Seminary of Virginia. Volume II. Containing the Messianic Prophecies of Zechariah and Daniel. Washington, D.C.: Published by William M. Morrison. 1839.

Section: Zechariah 1:7-17.

“... [Page 19] 4. The result already obtained is confirmed by a comparison of it with what occurs in other writings of the Old Testament. **We have already seen, Vol. I, p. 167, that, Exod. 32:34, another angel is associated with the highest revealer of God, the angel of the Lord**, as standing to him in the same relation which he sustains to the Most High God. **But what is found in Daniel on this subject is peculiarly important in the interpretation of Zechariah. The angel of the Lord, the great Prince, who represents his people, chap. 12:1, comp. Zech 1:12, appears there under the symbolical name Michael.**

As a mediator between him (who is present for the most part in silent majesty, and only sometimes, as here, speaking a few words) and the prophet, Gabriel appears, whose office it is to interpret the visions to Daniel, and enable him to understand them; comp. 8:16, 9:21. (Beitr. 1, p. 165ff.) We would already there have **directed the attention to the accurate agreement between Daniel**

and Zechariah in this respect, the more remarkable on account of the manifest independence of both, if we had at that time, as we have been enabled to do since, attained to a certain result in reference to Zechariah.

The angel of the Lord halts on a red horse among the myrtle bushes, in a deep valley. The latter is a striking image of the Theocracy ..." [Page 19] -
<https://archive.org/stream/christologyofold02hegs#page/19/mode/1up>

Section: 3. The Angel with the Measuring Line. Chap. 2: v. 5-17.

"... [Page 23] **We then have the advantage of an accurate agreement with Dan. chap. 12, where entirely the same persons appear in action, Michael, the angel of the Lord, in company with Gabriel, the angelus interpres, and another angel, (comp. Beitr. 1, p. 167 ff.) ..."** [Page 23] -
<https://archive.org/stream/christologyofold02hegs#page/23/mode/1up>

Christology of the Old Testament, and a Commentary of the Predictions on the Messianic Predictions. by E. W. Hengstenberg, Dr. and Prof. of Theol. in Berlin. Second Edition, Greatly Improved. Translated from the German by James Martin, B.A. Edinburgh. Volume IV. Edinburgh: T. & T. Clark, 38 George Street; London: Hamilton, Adams, and Co. Dublin: John Robertson and Co. 1865.

Appendix III.

"... [Page 300] **In the two prophets of the Captivity also, Ezekiel and Daniel, the angel of the Lord is described as personally distinct from the invisible God, essentially different from the inferior angels, and identical with the Logos of John.**

In Ezek. IX., the prophet Ezekiel sees six men come to execute judgment upon apostate Jerusalem, each man with an instrument of destruction in his hand. In the midst of them there is one clothed with linen, and with writing materials at his side. And they come and stand beside the brazen altar, which has been polluted (see the remarks on Amos IX. 1). **The man clothed in linen, the angel of the Lord (see the proofs in vol. I. p. 358)**, sets a mark upon the foreheads of the men, that sigh and that cry for all the abominations that are done in the midst of the city. His peculiar task is to take care of the elect. At the same time he also superintends the infliction of punishment, and the six inferior angels act as his servants (see vol. I. p. 359, and the commentary on the Rev. VII. 3). **Thus the angel of the Lord manifests himself, as at once the fountain of salvation and of punishment to the covenant nation. The dress worn by the angel of the Lord points back to the sacred clothing, worn by the earthly mediator between God and the nation (Lev. XVI. 4, 23).** By this attire the angel of the Lord represents him- [Page 300-301] self as the heavenly High Priest, just as in Zech. I. 12, the angel of the Lord appears as the heavenly Mediator, Intercessor, and High Priest. In the appearance of the angel of the Lord as High Priest, there was a prophetic manifestation of the high-priestly office of Christ (compare Zech. VI. 9, 10). In Rev. VII.

2, 3, the sealing is superintended by Christ.

In Daniel the angel of the Lord is introduced under the name Michael. (For proof of the identity of Michael and the angel of the Lord, see the Dissertation of Daniel, p. 135).

Two different views are entertained with reference to Michael. **In the opinion of some, Michael is no other than Christ, or, to speak more correctly, the Word which was in the beginning with God, and which from the very first has been the medium of all his communications to the Church on earth.**

There are others, again, who regard him as a created angel, to whom is intrusted the care of the Church of the Old and New Testament; or, according to Hofmann's view (*Schriftbeweis I.* p. 295, 296), "the angel who conducted the affairs of Israel," "the angel-prince who ruled in Israel, as a nation." **That the former is the correct view, we have proved in the commentary on Rev. XII. 7 sqq.** But we will strengthen our assertion still further, by entering into a thorough examination of the passages in Daniel which bear upon this subject.

Michael is mentioned first in Dan. X. 13, "And the prince of the kingdom of Persia stood before me one-and-twenty days, and behold Michael, one of the first princes, came to help me, and I remained there with the kings of Persia." The reason is here assigned by Gabriel remaining away so long. In ver. 12, Gabriel says that he would gladly have come, on the very first day on which Daniel humbled himself before God. Daniel continued mourning for twenty-one days; and it was not till after this that Gabriel came. **That Michael must be the possessor of superior power and exalted far above the ordinary angels, is very obvious from this. Gabriel by himself is powerless. Michael must first come to his help, and set him free, before he can bring the joyful tidings to Daniel.** ... [Page 301-302]

... [Page 302] **Michael will set his foot upon the necks of the other "chief princes," and will be a king of kings and a lord of lords (Rev. XIX. 16). ... The absolute superiority of Michael to all the other powers, which is expressly indicated by the name itself ("who is as God," equivalent to "as surely as I am God, no one can contend with me"), is just as little affected by Dan. X. 13 as the [Page 302-303] absolute superiority of Christ by Is. LIII. 12, "therefore will I give him a share of the many, and he shall divide the spoil with the strong," where Christ is first of all ranked, in just the same manner ...**

... **"Unde simul efficitur," says Michaelis, "ut populus Judaicus huic Michaeli tanquam unico suo patrono summopere sit obstrictus."** To be the prince of the covenant nation is a dignity which could not be possessed by a created angel, but one by which Michael was exalted, in harmony with his name, into the sphere of divinity, and by which he is also identified with Christ, who, when he appeared in the midst of Israel, came to "his own possession." ... [Page 303-304]

... [Page 304] **Michael** is not mentioned again, **after chap. X. 21, until chap.**

XII. 1, where it is said, "at that time shall Michael stand, the great prince, which standeth for the children of thy people." "**The great prince**" (**equivalent to the King of kings in the Revelation**), serve as the complement to "one of the chief princes." The rescue of Israel is here ascribed to Michael alone, and the subordinate task of Gabriel entirely vanishes.

... The two passages in the New Testament, in which Michael is mentioned, serve to confirm the result already arrived at. That the Michael referred to in Rev. XII. 7 is no other than the Logos, has already been proved in my commentary upon that passage. Hofmann (Schriftbeweis I., p. 296) objects to this explanation, and says, "in this case it is impossible to imagine why the Archangel should be mentioned as fighting with the dragon, and not the child that was caught up to the throne of God." **But we have already replied to this in the commentary, where we said, "if Michael be Christ, the question arises why Michael is mentioned here instead of Christ. The answer to this is, that the name Michael contains in itself an intimation that the work referred to here, the decisive victory over Satan, belongs to Christ, not as human, but rather as divine (compare 1 John III. 8). Moreover, this name forms a connecting link between the Old Testament and the New. Even in the Old Testament, Michael is represented as the great prince, who fights on behalf of the Church (Dan. XII. 1)." The conflict there alluded to was a prediction and prelude of the one mentioned here. ..." [Pages 300-304] - <https://archive.org/stream/christologyofold04heng#page/300/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/301/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/302/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/303/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/304/mode/1up>**

"... [Page 309] 4. That the angel of the Lord is the Logos of John, who is connected with the supreme God by unity of nature, but personally distinct from him, was, if we except the Fathers mentioned above, the universal doctrine of the early Church. The Fathers of the [Page 309-310] first synod in Antioch, in a letter sent to Paul of Samosata before his deposition (Colet. conc. coll. Venet. I. p. 866, 70), affirm that "the angel of the father, being himself Lord and God μεγάλης βουλῆς ἄγγελος, appeared to Abraham and to Jacob, and to Moses in the burning bush." Justin Martyr, in his Dialogue with Tryphon, § 59-61, proves that Christ spoke to Moses out of the thorn-bush, and says that he is called the angel of the Lord, ἐκ τοῦ διαγέλλειν τοῖς ἀνθρόποις τὰ παρὰ τοῦ πατρος καὶ ποιητοῦ τῶν ἀπάντων.¹ See, furtherm Constitutt. Apost. V. 20 b., Coteler. I. p. 325; Irenaeus, c. haeres. IV. 7, § 4; Theophilus, II. 31; Clemens Alex., Paed. I. 7; Tertullian, c. Prax. c. 16; Cyprian, c. Jud. II. 6; Hilary, de trin. IV. § 32; Eusebius, demonstr. evang. V. 10 sqq.; Cyril, Hieros. p. 322, ed. Ox.; Chrysostom, hom. 48 in Gen.; Ambrosius, de fide ad Grat. opp. t. II. p. 460. Theodoret says (interr. 5 in Ex. opp., t. I. ed. Hal. p. 121, on Ex. III. 2), καὶ ὅλον δὲ τὸ Χωριον δείκνυσι θεὸν ὃντα τὸν ὄφθεντα κέκληκε δὲ αὐτὸν καὶ ἄγγελον· ἵνα γνῶμεν ὃς ὁ ὄφθεις οὐκ ἔστιν ὁ θεὸς καὶ πατήρ, ἀλλ' ὁ μονογενὴς νιὸς, ὁ μεγάλης βουλῆς ἄγγελος.² ...

... 2. See the collection of passages from the Fathers, maintaining the identity of the angel of the Lord and the Logos, in Keil's Opusc. acad., p. 303, and in Ode de angelis." [Pages 309-310] -
<https://archive.org/stream/christologyofold04heng#page/309/mode/1up>
<https://archive.org/stream/christologyofold04heng#page/310/mode/1up>

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume First. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1851.

Section: The Prologue, Rev. I. 1-3.

"... [Page 62, Internally Page 50] But as in the Old Testament, and especially in those prophets, with whom John has closest affinity, a particular angel is brought into notice, who stands beside **the angel of the Lord** as the mediating agent of his revelations, we are naturally led to think of such being understood here. Even so early as at Ex. XXXII. 34 we find along with **the highest revealer of God, the angel of the Lord or the Logos**, an angel placed in a subordinate relation to him as his inseparable attendant. **In Daniel the angel of the Lord appears under the symbolical name of Michael. But as he commonly manifests himself in overwhelming majesty**, the angel Gabriel acts as mediator between **him** and the prophet, comp. VIII. 16, IX. 21. ..." [Page 62, Internally Page 50] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n62/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 14.

"... [Page 111; Internally Page 99] **Both the long robe and the golden girdle have respect to Daniel X. 5, where it is said of Michael or of the Logos (see on ch. XII. 7) ...**" [Page 111; Internally Page 99] -
<https://archive.org/stream/revelationstjoh01fairgoog#page/n111/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 15.

"... [Page 111; Internally Page 99] The blinding whiteness of the hair (the addition, [Page 111-112; Internally Page 99-100] "as snow," supplies the idea of glittering splendour), denotes not the untarnished purity of **Christ**, which would be out of place here, where he appears to encourage and to frighten, but **his holiness, majesty, glory, to which also we are led by the connection in which it stands with eyes like a flame of fire. Comp. upon whiteness as the colour of serene splendour, the symbolical representation of glory ch. IV. 4. John XVII. 5, "And glorify me, O Father, with thyself, with the glory which I had with thee before the world was," corresponds as to meaning. The second half rests upon Dan. X. 6, where it is said of Michael, the Logos**, "His body was as Tarsis, his countenance like the lightning, and his eyes

as torches of fire, and his arms and his feet like burning brass." ..." [Pages 111-112; Internally Pages 99-100] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n111/mode/1up>

<https://archive.org/stream/revelationstjoh01fairgoog#page/n112/mode/1up>

Section: The Seven Epistles, The Appearance of Christ, I. 18.

"... [Page 118; Internally Page 106] Under the Old Testament, such immediate intercourse with heavenly beings, even with angels (Dan. VIII. 17,18, Luke II.10), but most of all with **the Lord and his Revealer, especially when he appeared in his glorious Majesty**, filled with a profound terror the minds even of his holiest servants. **The fervid appearance of the Lord's glory which Isaiah saw, ch. VI.** (comp. ver. 4, "And the house was full of smoke, from the fire on the golden altar), primarily had respect, not to him, but to the ungodly people to whom he was going to be sent as a messenger of wrath. Yet even he cried out on beholding it, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes have seen the King, the Lord of Hosts." **Ezekiel, in ch. I. 28, falls upon his face when the Lord appears to him in his burning glory**, although the indignation was kindled not against him, but against incorrigible sinners, comp. III. 23, XLII. 3. Daniel falls down, ch. VIII. 17, 18, when Gabriel comes to him, in utter impotence on the ground, but the angel touches him and raises him up again, so that he is able to stand. **But Dan. X, 7, ss., comes nearest to the passage before us. Daniel falls on the ground when he sees Michael, the angel of the Lord, in his burning glory ...**" [Page 118; Internally Page 106] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n118/mode/1up>

Section: The Seven Trumpets, CH. X. 1.

"... [Page 384; Internally Page 376] **Ch. X. 1. And I saw another strong angel come down from heaven, clothed with a cloud, and the rainbow upon his head; and his face like the sun, and his feet like pillars of fire. The other angel** (understood most easily in relation to the angels who blew the trumpets), **can only be Christ. For everything that is said to characterize this other angel applies only to God, who can be no angel, and to the reflection of his glory, Christ.** We cannot suppose with Züllig, that Jehovah had communicated to the angel his proper insignia, for these are not communicable. It would, indeed, have been contrary to the divine word, "I will not give my glory to another"--a breaking down of the limits between the Creator and his creature, for which no analogy is to be found in the whole of Scripture. It must, at any rate, have been very carefully and expressly pointed out, that the glory was altogether of a borrowed kid. But there is not trace whatever of this. **Further, the operations of the angel belong only to Christ. The planting of the right foot on the sea, and the left on the earth, as certainly belongs to Christ, as it is to him and not to an angel that God has put in subjection the future word (Hebr. II. 5), as** [Page 384-385; Internally Page 376-377] **certainly as the domain of the world must be possessed by the Lord and His Christ (ch. XI. 15.) It would have been presumption for a created angel to come forth thus. Nothing but the oath of God, or of one**

connected with him by oneness of nature, can secure for the church, what requires here to be secured for her. Scripture never attributes to angels such depth of insight into the divine decrees, that their authority could be perfectly secure one for the church--comp. 1 Pet. I. 12, and Rev. V. 3. It would have been somewhat different if the angel had made the oath merely in the name of God, or had related it as having been made by God; as in Gen. XXII. 16. And even there it is not an angel that speaks, but **the angel of the Lord: "By myself have I sworn, saith the Lord."** Here, too, the suitableness of the result is founded on the person swearing; the angel swears in his name; and of such an oath, made by a created angel, Scripture furnishes no example.¹ **Then, in the original passage, Dan. XII. 7, it is not a created angel, but Michael, the Logos, who stands upon the waters of the Tigris, as the angel here upon the sea and earth, and swears. Finally, the reference to Christ has on its side the analogy of ch. VII. 2, where he appears likewise under the name of another angel.** There he comes forth for the consolation of his church, which was troubled at the prospect of the judgments which were to pass over the world; here he meets the disquieting doubts regarding the completion of the kingdom of God, and its final victory over the world, which were awakened by the thought of the worldly spirit having gained so much in the church itself. There he consoles the church, when ready to faint on account of her participation in the world's plagues. and here, in like manner, when ready to faint on account of her participation in the world's sins. ... [Pages 384-385; Internally Pages 376-377] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n384/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n385/mode/1up>

[Page 385; Internally Page 377 Notation Begin] **1 Vitringa: "Does the hope of the church rest on the oath of a created angel? Is it the part of a created angel to swear, that the words of prophecy and the promises given to the church shall be fulfilled? Assuredly, if the hope of the church shall stand unmoved, it cannot be sustained excepting by the faithfulness and oath of that very person, to whose nature failure is not incident, and which of itself is able to perform whatever it swears to--and this can be said only of God. Wherefore God swears by himself (Heb. VI. 7), when his object was to confirm the faith of his people regarding what he had promised in the Old Testament, and shew the unchangeableness of his council."** [Page 385; Internally Page 377 Notation End] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n385/mode/1up>

Section: The Seven Trumpets, CH. X. 2.

"... [Page 390; Internally Page 382] **The planting of the foot on anything is a symbol of taking possession and maintaining with invincible power. In Dan. XII. 6, Michael appears as standing on the waters of the Tigris, as a sign that he has power over the might of heathendom, and consequently could bring it under his dominion. Comp., besides, Ps. VIII. 7, where to put under the feet and to have dominion are parallel; Ps. CX. 1, Jos. X. 24. ..."**

[Page 390; Internally Page 382] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n390/mode/1up>

Section: The Dragon, CH. XII. 7, 8, 9.

"... [Page 472; Internally Page 464] Ver. 7. And there was a war in heaven: **Michael** and his angels fought with the dragon, and the dragon fought and his angels. Ver. 8. And he overcame not, and his place was no more found in heaven. Ver. 9. And he was thrown, the great dragon, the old serpent, who is called the devil, and Satan, who deceives the whole world; he was thrown on the earth, and his angels were thrown with him. **The question here first of all arises, who is Michael?** Very different answers have been given to it -- for the fullest account of these, see J. Ode de Angelis, p. 1052, ss. **According to one view, Michael is no other than Christ, or more correctly expressed, the Word, who in the beginning was with God, and from the first has mediated in all transactions respecting the church on earth.** But, according to another view, supported by the Jewish expositors, some authori- [Pages 472-473; Internally Page 464-465] ties in the ancient church, the greater part of Catholic commentators, who in this manner have endeavoured to find biblical support for their angel-worship, and recently among us by Hoffmann, Michael is a created angel, who has committed to him the charge of the church, both under the old and the new covenant. **The following reasons decide in favour of the first view.** 1. **The name Michael (who is like God) itself shews, that we must not seek for him in the region of the finite.** It rests upon Ex. XV. 11, "Who is like thee among the gods, o Lord," and Ps. LXXXIX. 6,7, "Who in the clouds is like the Lord, comes like the Lord among the sons of the mighty? God is greatly to be feared in the fellowship of his saints, and terrible over all that is round about him." In the name: **Who is like God, there must be supplied: Whose glory is represented in me.** If we should suppose with Bengel, that the name denotes the infinite distance from God, "the humility of this distinguished angel, and his freedom from all self-elation," q.d., I am not like God, it would be no fit designation of the angel-princes, it would have been more appropriate for the least among the angels, or rather for being used as a designation of men. **The derisive imitation of the name Michael in ch. XIII. 4, "And they worshipped the beast and said, Who is like the beast? and who is able to make war with him?" implies that his name denotes an incomparable greatness and power-- the εἰναὶ Ἰσαὰ Θεῷ, being like God, which is affirmed of God in John V. 18, and Phil. II. 6.** Only when the name is viewed in this light does it appear in a suitable connection with the matter at hand. "In the name Michael," says the Berleb. Bible, "which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory. For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles." 2. Michael first meets us in the book of Daniel, and there, therefore, we must seek for an explanation of his nature. But that he is there identical with the angel of the Lord, has been proved in my Beiträgen I., p. 165, ss. And what [Page 473-474; Internally Page 465-466] was said in the Christology in proof of the angel of the Lord being no created angel, but the Logos, still holds good, notwithstanding the pains of

Hoffmann to invalidate it.¹ **3. What is said in Daniel X. 5,6, of Michael, "His body was like a chrysolite, his countenance like the lightning, his eyes like torches of fire, his arms and his feet like shining brass, his speech like a great clamour," this in the Revelation, ch. I. 13-15, and X. 1, is transferred to Christ, which we cannot suppose would have been done, if Michael had been a created angel.** Daniel was so terrified by the voice of the person who appeared to him, that he fell down in a state of utter impotence, and could not for a long time raise himself up. John was affected in quite a similar way by the manifestation of Christ. **In ch. II. 18, also, features in the description of Christ are drawn from Dan. X. 5.** **4. What is here attributed to Michael, the conquering of Satan, is in the fundamental passages of the gospels, and here also in ver. 11, attributed to Christ.²** Vi- [Page 474-475; Internally Page 466-467]

[Page 474; Internally Page 466 Notation Begin] **1. No created angel could be described by the Lord as the one, in whom his name was, and his face, (Ex. XXXIII. 14,15), nor could any created angel have been spoken of by Jacob as having redeemed him, and as blessing his children. To give such pre-eminent honour to a created angel, as Hoffmann wishes, is entirely against the position, which is uniformly ascribed in the Old Testament to angels, and would have paved the way for Polytheism. It would also imply a surrender of the Old Testament foundation for the prologue of the gospel of John, which is of essential moment. We lose also the key for explaining the fact, that as in the Old Testament the angel of the Lord and Satan, so in the New Testament, Christ and Satan stand opposed to each other, and that in the New Testament the angel almost disappears. In this one place alone would he occur in regard to the times of the new covenant under the name of Michael. This is incredible if, as the guardian of the church, he was different from Christ. How much has the Old Testament to say of the angel of the Lord? The grammatical reason also for holding that מלאך יהוה cannot mean an angel, but only the angel of the Lord, also stands firm.**

Ewald in the last edition of his grammar, § 290, remarks, "A proper name has the same influence as a noun with the article. If the first is to be regarded as indefinite, but the second as definite, the first also can remain so before the article in the status constructus, if no dubiety arises; but should such arise, because in the first word the individual and the indefinite in kind must necessarily be denoted, then the first word cannot be marked by the status constructus." The genitive must in that case be marked by 'ה, comp. § 292. Such a fundamental rule cannot be shaken by particular passages, in which it seems on a slight consideration to be violated. A close investigation shews, that it is observed also in these. In Haggai I. 13 it is not an angel of the Lord that is the subject of discourse, but Haggai is called the angel of the Lord, to distinguish him from other persons of the same name, but of a different calling. In Mal. II. 7, the priest is not an angel, but the angel of the Lord of Hosts, ordinarius dei minister in his kingdom. The prophets alone as individuals have an extraordinary mission.

2. Ode: "Michael overcomes the devil, and throws him down from heaven to earth. But it is evident that the person who accomplishes that great

work, is Christ the Son of [Page 474; Internally Page 466 Notation End, continues onto Page 467 Notation]

[Page 475; Internally Page 467] tringa says with perfect justice: "If there were another angel besides him, who undertook and accomplished this, a great part of the glory would be taken from the Son of God, which by this name is often ascribed to him in Scripture." --The reasons brought in support of the created angel can easily be set aside. "In the altercation," says Bengel, "with the devil about the body of Moses, he did not dare to bring against him a railing accusation, but said, The Lord rebuke thee. This moderation, befitting only in a creature, certainly indicates a created angel." **But in that passage of Jude, Michael speaks expressly as the "archangel," as the captain of the Lord's hosts, as the angel of the Lord, and we can as little draw from it a proof against the godhead of Michael, as from the declaration, "The Father is greater than I," we can find a proof against the Lord's equality in power and glory with the Father.**1--But if Michael is Christ, it may be asked, why should he here be called Michael and not Christ? The answer is, the name Michael points to this, that the work, which is here under consideration, the decisive victory over Satan, belongs to Christ, not after his human, but only after his divine nature--comp. 1 John III. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil." Then, this name forms a bridge between the Old and New Testament. In the Old [Page 475-476; Internally Page 467-468]

[continuing from Page 475; Internally Page 466 Notation, Page 476; Internally Page 467 Notation Begin] **God; see Matth. XII. 29, Luke XI. 22; comp. with Luke X. 18, Hebr. II. 2,14, and 1 John III. 8."**

1. Vitrunga with justice derives a proof from this very passage against the view of a created angel: "That he is the Son of God, is plain from the following passages compared together, Zech. III. 1, and Jude ver. 9; for he, who is made known in Zech. III. 2 by the name itself of Jehovah, is called in Jude the archangel Michael." This also is not without weight, that the name of no ordinary angel elsewhere occurs in the whole of this book. When Bengel remarks, "Michael alone is called in Scripture an archangel, and elsewhere archangel is found only in 1 Thess. IV. 16, without the name of the being to whom it applied. Whether, therefore, there is more than one archangel, or all good angels stand under Michael, as all bad ones under Satan, is a question more easily asked than answered;" two problems are mixed up together, which are essentially different from each other. That all good angels stand under Michael as all bad ones under Satan cannot be doubted, whenever it is understood, that Michael is no other person than the Logos, the Word. But it may still be a matter of doubt, whether there is more than one archangel. It admits of question whether archangel is the designation of the higher angels generally, the "first princes" in Dan. X. 13, or whether it belongs to him who corresponds to the great prince in Dan. X. 1. **But in either case Michael is distinctively the archangel.** [Page 476; Internally Page 467 Notation End]

[Page 476; Internally Page 468] **Testament Michael had appeared as the great prince who fights for the church, Dan. XII. 1.** That battle was the prophecy and prelude of the one reported here. --Bengel again says, "In this battle itself Michael makes the onset. For, it is only said afterwards, that the dragon also fought. But elsewhere this enemy, and the other enemies, always make the assault; ver. 4 here, 13, 17, XVII. 14, XIX. 19."

Farther, "The battle and the defeat are ascribed pre-eminently to the dragon himself as the principal, and not to his angels; as the Revelation, indeed, in the description of both the good and the evil, is wont to make all, as it were, depend on the head." Because, we add, **it is from the head that a cause always mainly proceeds. Michael and Satan are the proper factors of history. All others, however they may push themselves forward, and however much also they may draw upon them the eyes of a short-sighted world, are but subordinate agents and instruments.--The object of the battle we already learn from Zech. III. 1, ss. There the controversy is between Satan and the angel of the Lord, who is all one with Michael, about the sinfulness of the people.** Satan desires, that on account of this they may be given up to him still farther. The angel of the Lord rejects this demand, removes the ground of it by imparting forgiveness of sins, and at the same time declares, that a still richer participation of this forgiveness, and in consequence a still deeper confounding of Satan, should take place in the times of Messiah, by which a bridge is raised between that passage and the one before us. **There the angel of the Lord stands on the defensive: he defends the people of God against the attacks of Satan; but here he takes the offensive.** We are introduced to a more profound insight into this conflict by the fundamental and parallel passages in the gospels. As soon as Christ has become Christ, has received in baptism the fulness of the Spirit, the battle of Satan against him begins, with the view of defeating the work of redemption in its commencement, maintaining his position as the prince of this world, and checking in the bud the reviving glory of the church. In the words of Bengel, "He tempted Christ in the wilderness, and when he was obliged to give way, he withdrew, but only for a season. When the suffering of Jesus came, the enemy again appeared, and the power of darkness raged with fearful violence. But then, too, was the prince of this world [Page 476-477; Internally Page 468-469] Judged. ..." [Pages 472-477; Internally Pages 464-469] -

<https://archive.org/stream/revelationstjoh01fairgoog#page/n472/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n473/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n474/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n475/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n476/mode/1up>
<https://archive.org/stream/revelationstjoh01fairgoog#page/n477/mode/1up>

The Revelation of St. John, expounded for those who search the Scriptures. by E. W. Hengstenberg, doctor and professor of theology in Berlin. Translated from the original, by the Rev. Patrick Fairbairn, author of "Typology of Scripture," "Ezekiel, and Exposition," "Jonah," &c. Volume Second. Edinburgh: T. & T. Clark, 38 George Street. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co.; Seeley & Co.; Ward & Co.; Jackson & Walford, Etc. Dublin: John Robertson. 1852.

The Three Enemies of God's Kingdom, The Beast from the Sea, CH. XIII., Etc.

"... [Page 35; Internally Page 23] **The property of being incomparable belongs only to God -- see Ex. XV. 11; Ps. LXXXIX. 7; Isa. XL. 18 -- and to Christ, ... and appears in the Revelation under the name of Michael, "who is like God," (Rev. XII. 7.)** They make the beast, to which the dragon gives his power, or the beast in his connection with the dragon, a Michael, and scornfully challenge **the true Michael** and his servants to measure themselves to him. ..." [Page 35; Internally Page 23] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n35/mode/1up>

The Three Enemies of God's Kingdom, The Beast from the Earth, CH. XIII. 18.

"... [Page 64; Internally Page 52] It also perfectly agrees with the description, which St. Paul, in 2 Thess. II. 4, gives of the man of sin: "Who opposeth and exalteth himself against all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." The Lord arises--this name originally consecrated to the true God, and derived from the songs of the church, that celebrate him as the Almighty Being, who rises to avenge his enemies, **the beast appropriates to himself, as his adherents had already in ver. 4 claimed for him the [Page 64-65; Internally Page 52-53] name Michael.** ..." [Pages 64-64; Internally Pages 52-53] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n64/mode/1up>
<https://archive.org/stream/revelationstjoh02fairgoog#page/n65/mode/1up>

The Destruction of the Three Enemies, CH. XIX. 13.

"... [Page 273; Internally Page 265] John, Lücke conceives, does not call the "historical **Christ**" simpliciter the Word, as if the name here did not, precisely **as the name Michael, in ch. XII., designate Christ in respect to his divine nature, in which alone there was to be found the security for his last victory over an ungodly world.** ..." [Page 273; Internally Page 265] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n273/mode/1up>

Proofs for the Genuineness of the Apocalypse, Papias.

"... [Page 405; Internally Page 397] Under the fruitless battle-array of the fallen angels, we can only understand their **conflict with Christ, as described in the Apocalypse.** Papias had first in explanation of the passage in the Apocalypse delineated the divine mission of the angels. Then, how wickedly they had acted in regard to it. Thereafter, **the conflict of Michael** and his angels with them. Finally, the issue. ..." [Page 405; Internally Page 397] -
<https://archive.org/stream/revelationstjoh02fairgoog#page/n405/mode/1up>

Wikipedia, The Online Encyclopedia – Michael (Archangel); subsection - “Protestant Views”

"... Citing Hengstenberg, John A. Lees, in International Standard Bible

Encyclopedia, states: "**The earlier Protestant scholars usually identified Michael with the pre-incarnate Christ**, finding support for their view, **not only in the juxtaposition of the 'child' and the archangel in Rev 12:1-17, but also in the attributes ascribed to him in Daniel.**"[15] ...

... [15] "John A. Lees, "Michael" in James Orr (editor), "The International Standard Bible Encyclopedia"(Eerdmans 1939) ..." -
http://en.wikipedia.org/wiki/Michael_%28archangel%29#Protestant_views

International Standard Bible Encyclopedia, comment on section “Michael” by John A. Lees.

The International Standard Bible Encyclopedia; James Orr, M.A., D.D., General Editor; John L. Nuelsen, D.D., LL.D.; Edgar Y. Mullins, D.D., LL.D. Assistant Editors; Morris O. Evans, D.D., Ph.D., Managing Editor; Volume III. Heresy-Naarah; Chicago, The Howard-Severance Company, 1915.

"... **[Page 12; Internally Page Preface IX]** As General and Consulting Editor the Publishers secured the services of the Reverend Professor James Orr, D.D., of the United Free Church College, Glasgow, Scotland, and with him were conjoined as Associate Editors the Reverend President Edgar Y. Mullins, D.D., of the Southern Baptist Theological Seminary, Louisville, Kentucky, and the Reverend Bishop John L. Nuelsen, D.D., of the Methodist Episcopal Church, not of Zurich, Switzerland. The duties of Managing Editor were committed to the Reverend Morris O. Evans, D.D., of Cincinnati, Ohio; ... In all, nearly two hundred contributors, many of them scholars of the highest rank, have been employed upon this work during the past six years. Over one hundred of these contributors are residents of the United States, about sixty of Great Britain and Continental Europe, and the rest, of Canada, Syria, India, Australia, and other countries. Inspection of the Index of Contributors will show how largely all Churches in the respective countries are represented in this Encyclopedia. Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, with those of still other communions ..." **[Page 12; Internally Page Preface IX]** - <https://archive.org/stream/cu31924008045423#page/n12/mode/1up>

"... **[Page 692; Internally Page 2047] Michael** ... "who is like God?" ... (11)
"The archangel" (Jude ver 9). Probably also the unnamed archangel of 1 Thess 4 16 is Michael. In the OT he is mentioned by name only in Dnl. He is "one of the chief princes" (Dnl 10 13), the "prince" of Israel (10 21), "the great prince" (12 1); perhaps also "the prince of the host" (8 11). **In all these passages Michael appears as the heavenly patron and champion of Israel; as the watchful guardian of the people of God against all foes earthly or devilish.** ... **[Page 692-693; Internally Page 2047-2048]**

[Page 693; Internally Page 2048] ... **The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the "child" and the archangel in Rev 12, but also in the attributes ascribed to him in Dnl (for a full discussion see Hengstenberg, Offenbarung, I, 611-22, and an interesting survey in English by Dr. Douglas in Fairbairn's BD). John A. Lees ...**" **[Pages 692-693; Internally Pages 2047-2048]** -

<https://archive.org/stream/cu31924095207126#page/n692/mode/1up>
<https://archive.org/stream/cu31924095207126#page/n693/mode/1up>

John Bunyan (AD 28 November 1628 – AD 31 August 1688) was an English Christian writer and preacher. He is the author of The Pilgrim's Progress, arguably the most famous published Christian allegory. In addition to The Pilgrim's Progress, Bunyan wrote nearly sixty titles, many of them expanded sermons., considered to have been Baptist [<http://www.ccel.org/cCEL/bunyan> ; see also Wikipedia [http://en.wikipedia.org/wiki/John_Bunyan], and the Baptist Encyclopedia [<https://archive.org/stream/baptistencyclope02cathuoft#page/796/mode/2up>]].

The Pilgrim's Progress from this World to that which is to come: Delivered under the Similitude of a Dream wherein is Discovered, the manner of his setting out, His Dangerous Journey; and safe Arrival at the Desired Countrey. I have used Similitudes, Hos. 12. 10. By John Bunyan. Licensed and Entered according to Order London, Printed for Nath. Ponder at the Peacock in the Poultrey near Cornhil, 1678.

"... [Page 37] So when the battle was over, Christian said, **I will here give thanks to him that hath delivered me** out of the mouth of the lion, **to him that did help me against Apollyon**. And so he did, saying,

“Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harness'd out; and he, with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to Him let me give lasting praise,
And thank and bless his holy name always.” [Page 37] -
http://bitflow.dyndns.org/english/JohnBunyan/The_Pilgrims_Progress.pdf
or see also here [Page 76] -
http://www.bunyanministries.org/books/pp_full_text.pdf
or see also here [Pages 57-58] -
<https://archive.org/stream/johnbunyanpilgr00buny#page/57/mode/1up>
<https://archive.org/stream/johnbunyanpilgr00buny#page/58/mode/1up>

Henry Ainsworth (AD 1571 – AD 1622) was an English Nonconformist clergyman and scholar.

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume I. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1843.

Genesis XXXI. Ver. 11:

"... [Page 160] Ver. 11. Angel,] **Called in ver. 13. 'the God of Beth-el:' that is, 'Christ.'** **So after, Gen.; XLVIII. 16. The Hebrew Doctors also name this angel, 'Michael:' Pirkei R. Eliez. chap. XXXVI. ..."** [Page 160] - <https:////>

archive.org/stream/annotationsonpen01ains#page/160/mode/1up

Genesis XXXII. Ver. 24:

"... [Page 168] Ver. 24. Wrestling,] Or, 'combated,' by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife, and conflict, of the children of God; Phil. I. 27. Eph. VI. 12. Rom. XV. 30. Heb. X. 32. A Man,] **Called after, and by the prophet Hosea, God, and an angel, ver. 28, 30. Hos. XII. 3, 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. XVIII. 2, 22.) the 'Angel that redeemed Jacob from all evil,' Gen. XLVIII. 16.** God wrestleth with men by temptations; and we with him, by prayers and tears, as Jacob now also did, for 'he wept and made supplications unto him,' Hos. XII. 4. Rom. XV. 30. and Christ 'playeth' in the earth, and hath his 'delight with the sons of Adam,' Prov. VIII. 31. **And the ancient Jewish Rabbins acknowledged this Angel to be Christ; 'Our Doctors of blessed memory (saith R. D. Kimchi, on Hos. XII. 4.) have said, this Angel was Michael; and of him he saith, (Gen. XLVIII. 16.) the Angel that redeemed me from all evil.' Michael is Christ, the Archangel, Dan. X. 21. Jude ver. 9. Rev. XII. 7.** Later Rabbins do feign, that this was Esau's angel, who sought to hinder Jacob; but Jacob himself refuteth this, ver. 30. ..." [Page 168] -
<https://archive.org/stream/annotationsonpen01ains#page/168/mode/1up>

Exodus III. Ver. 2:

"... [Page 252] Ver. 2.--Angel,] **This was Christ, who in ver. 6. calleth himself 'the God of Abraham,' named an Angel' as before in Gen. XLVIII. 16; therefore Moses, blessing Israel, mentioneth the 'good will of this dweller in the bush,' Deut. XXXIII. 16. where the Chald. paraphrast addeth, 'him whose habitation is in heaven,' meaning God. And other Rabbins acknowledge as much; R. Menachem upon Exod. III. saith, 'This Angel, in the opinion of some of our Rabbins, was Michael; and therefore he saith, the Angel of the Lord, and saith no the Angel of God, signifying the condition of mercies.' See also the notes on Gen. XXXII. 24. where Michael is showed to be Christ. Again, R. Menachem there allegeth, 'This Angel is that Angel the Redeemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) and the Angel of his presence saved them:' Gen. XLVIII. 16. and XXXI. 11, 13; Isa. LXIII. 9. ..." [Page 252] -
<https://archive.org/stream/annotationsonpen01ains#page/252/mode/1up>**

Exodus XIV. Ver. 19:

"... [Page 310] Ver. 19.--The Angel,] **that is, Christ, called Jehovah, Exod. XIII. 21. So the Hebrew doctors have acknowledged this angel to be 'Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians.' Pirkei R. Eliezer, XLII. And others of them say, 'this angel was (Shechinah) the presence (or majesty) of God, and called an angel and prince of the world, because the government of the world is by his hand.' R. Menachem upon this place. ..." [Page 310] -**

<https://archive.org/stream/annotationsonpen01ains#page/310/mode/1up>

Exodus XXIII. Ver. 23:

"... [Page 369] Ver. 23.--Before thee,] As a leader of thee, saith the Gr. version. And here the Hebr. Malachi, **My Angel, some of the Rabbins say, is Michael, by transposition of letters, ...**" [Page 369] -

<https://archive.org/stream/annotationsonpen01ains#page/369/mode/1up>

Leviticus I. Ver. 2:

"... [Page 457] Ver. 2.--Offer an oblation,] ... And so the wise among the Hebs. do acknowledge their ignorance concerning the truth of these mysteries, 'until the spirit from above be poured out upon them:' yet, supposing they signified "**the offerings which Michael offereth of the souls of the just,**" as saith R. Menachem on Lev. I. But unto us the apostles have opened these parables, and showed their full accomplishment by Michael, that is, Christ, Heb. VII. VIII. IX. X.; Rev. XII. 7. ..." [Page 457] -

<https://archive.org/stream/annotationsonpen01ains#page/457/mode/1up>

Leviticus I. Ver. 9:

"... [Page 461] Ver. 9. ... The Priest,] **Michael, that is, Christ, Rev. XII. 7,** "he is the great priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire," saith R. Menachem on Lev. VI. ..." [Page 461] - <https://archive.org/stream/annotationsonpen01ains#page/461/mode/1up>

Numbers II. Ver. 3:

"... [Page 705] Ver. 3. ... The Captain,] **Or, the prince, ruler;** as in Num. I. 16, so after in this chapter. Judah,) The father of our Lord Christ after the flesh, Luke III., he, as he was most in number of all the tribes, Num. I. 27; so as a lion whom none durst rouse up, Gen. XLIX. 8, 9; **he is the chief standard-bearer and chief captain of all the captains of Israel;** camping in the first place as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah [Page 705-706] and the sanctuary, Num. III. 38. Also when they marched, Judah went foremost, Num. X. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, Judg. I. 1, 2. **He figured Christ 'the lion of the tribe of Judah,' who also is Michael, that with his angels fighteth against the dragon, and goeth before his heavenly armies, Rev. V. 5; and XII. 7; and XIX. 11, 14. ...**" [Pages 705-706] -

<https://archive.org/stream/annotationsonpen01ains#page/705/mode/1up>

<https://archive.org/stream/annotationsonpen01ains#page/706/mode/1up>

Annotations on the Pentateuch or the Five Books of Moses; The Psalms of David; and the Song of Solomon. By Henry Ainsworth. With a memoir of the Author. Volume II. Blackie & Son, Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. 1846.

Numbers XXII. Ver. 22:

"... [Page 103] Ver. 22. ... THE ANGEL OF JEHOVAH,] **This angel speaketh as the Lord himself, 'only the word that I shall speak unto thee, that shalt thou speak,' ver. 35.** Wherefore this seemeth to be Christ, 'the angel which redeemed Jacob from all evil,' Gen. XLVIII. 16; and now cometh to redeem Jacob's children from the curse intended against them, the angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exod. XXIII. 20, 21; even **Michael the great prince, which standeth for his people, Dan. X. 21; XII. 1. ...**" [Page 103] -

<https://archive.org/stream/annotationsonpen184602ains#page/103/mode/1up>

Deuteronomy XXXIV. Ver. 6:

"... [Page 405] Ver. 6.--HE BURIED HIM,] **That is, Jehovah buried him, or Michael, (that is, Christ, who is Jehovah, one with the Father,) Jude ver. 9. Signifying that none but Christ** ... And this was a special honour unto Moses' person, whom **the Lord** loved when he was dead, and buried his corpse, 'which we find not done to any man else in the world,) ..." [Page 405] -

<https://archive.org/stream/annotationsonpen184602ains#page/405/mode/1up>

Song of Songs [Solomon] VIII. Ver. 9:

"... [Page 743] Ver. 9.--IF SHE BE A WALL,] The answer to the thing proposed, made (as some think) **by Christ, to which the Chald. paraphrast agreeth, saying, "Michael the prince of Israel will say."** ..." [Page 743] -

<https://archive.org/stream/annotationsonpen184602ains#page/743/mode/1up>

Thomas Watson (c. AD 1620 – AD 1686) was an English, Nonconformist, Puritan preacher and author.

A Body of Practical Divinity, in a series of sermons on the Shorter Catechism composed by the Reverend Assembly of Divines at Westminster. To which are appended, Select Sermons on Various Subjects; including The Art of Divine Contentment; and Christ's various fulness. By Thomas Watson, Formerly Minister at St. Stephen's, Walbrook, London. He being dead, yet speaketh,--Heb. XII. 4. Philadelphia: Thomas Wardle, 13 Minor Street. John Wiley, Law Buildings, Corner of Nassau and Cedar Streets, New York. 1833.

Of God's Power:

"... [Page 62; Internally Page 59] 2. In case of strong temptation. Satan is called 'the strong man,' O but remember **the power of God: Christ** is called, 'The lion of the tribe of Judah;' he **hath broken the serpent's head upon the cross.** Satan is a chained enemy, and a conquered enemy. **Michael is stronger than the dragon.** ..." [Page 62; Internally Page 59] -

https://archive.org/stream/bodyofpracticald00wats_0#page/n62/mode/1up

Of Christ's Kingly Office:

"... [Page 130; Internally Page 127] 2d. **Christ is a king to defend his people. As Christ hath a sceptre to rule them, so a shield to defend them, Ps. III. 3, "Thou, O Lord, art a shield for me."** ... then this great king, called Michael, did stand up for them to defend them, Dan. XII. 1. Christ preserves his church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth and yet not drown it, is a wonder: so that the wicked should be so much higher than the church in power, and not devour it, is because **Christ hath this inscription on his vesture and his thigh, King of Kings.** ..." [Page 130; Internally Page 127] -
https://archive.org/stream/bodyofpracticald00wats_0#page/n130/mode/1up

Christ's Exaltation:

"... [Page 140; Internally Page 138] Second Title. **Christ is exalted to be a prince: Dan XII. 1, "There shall stand up Michael the great prince;"** some think it was a created angel, **but it was Angelus Foederis, Christ the angel of the covenant. He is the great prince, Rev. I. 5, "The prince of the kings of the earth."** They hold their crowns by immediate tenure from him; his throne is above the stars, he hath angels and archangels for his attendants. Thus he is exalted in his titles of honour. ..." [Page 140; Internally Page 138] -
https://archive.org/stream/bodyofpracticald00wats_0#page/n140/mode/1up

Of the Second Petition in the Lord's Prayer:

"... [Page 422] Satan hath more to stand up for his kingdom, than **Christ** hath for his. ... O let us pray that God will break the sceptre of the devil's kingdom, that **Michael may destroy the dragon** ..." [Page 422] -
https://archive.org/stream/bodyofpracticald00wats_0#page/422/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 571] Sure it will be a matter of admiration to the saints when they come to heaven, to think how strangely they came thither; that notwithstanding all the force and fraud, the power and policy of hell, yet they should arrive safe at the heavenly port; this is through the safe conduct of **Christ, the captain of our salvation; Michael is too hard for the dragon.** ..." [Page 571] -
https://archive.org/stream/bodyofpracticald00wats_0#page/571/mode/1up

Of the Sixth Petition in the Lord's Prayer:

"... [Page 574] 1. Christ's ability to succour, Heb. II. 18, "He is able to succour them that are tempted." **Christ is called Michael, Rev. XII. 7, which signifies "Who is like God."** Though the tempted soul is weak, yet he fights under **a good Captain, "the Lion of the tribe of Judah."** When a tempted soul fights, **Christ comes into the field as his second. Michael would be too hard for the Dragon;** when the devil lays siege of a temptation, Christ can raise the siege when he pleases; he can beat through the enemy's quarters, and can rout Satan that he shall never be able to rally his forces any more. **Jesus Christ is**

on the saint's side, and who would desire a better life-guard than omnipotency? ..." [Page 574] -
https://archive.org/stream/bodyofpracticald00wats_0#page/574/mode/1up

Select Sermons:

"... [Page 649] **Christ not only gives us our crown but our shield; he not only gives us our garland when we overcome, but our strength whereby we overcome, Rev. XII. 11,** "They overcame him--that is, the accuser of the brethren--by the blood of the Lamb." **Christ keeps the fortroyal of grace that it be not blown up;** Peter's shield was bruised, but Christ kept it that it was not broken. "I have prayed for thee that thy faith fail not," Luke XXII. 32, that it be not in a total eclipse. **The crown of all the saints' victories must be set upon the head of Christ, Rom. VIII. 38. Write the name of Michael upon all your conquests.** ..." [Page 649] -
https://archive.org/stream/bodyofpracticald00wats_0#page/649/mode/1up

James Glasgow D.D. (AD 27 May 1805 – AD 1890) was born near Clough village, Co. Antrim. He was the third child of a family of seven. John Glasgow, his father, was a weaver from the Bannside, who had married Jean McClure from Drumack in the Braid. James Glasgow later attended the college department of the Royal Belfast Academical Institution, where he excelled in Mathematics. Whilst at college he attended Fisherwick Presbyterian Church and was later licensed by the Belfast Presbytery. He was ordained minister of Castledawson on 6 October 1835. In 1840 with the union of the Synod of Ulster and the Secession Synod to form the General Assembly, one of the first acts was to inaugurate the Foreign Mission and appoint two missionaries, James Glasgow and Alexander Kerr to go to India. On 27 June of the same year, Glasgow married Mary Wightman. During their honeymoon they spent a weekend at Randalstown with the Rev. Alexander Crawford, who was able to give them some insight into their potential experiences in India. They left for Liverpool on 25 August and arrived in India on 26 February 1841. James Glasgow spent over twenty years as a missionary in India and was later joined by his brother, the Rev. Adam Glasgow. He finally returned to Ireland in 1864 and died in 1890., sourced from [Page 19] -
http://www.proni.gov.uk/introduction_crawford_d2003.pdf

The Apocalypse translated and expounded. By James Glasgow, D.D., Irish General Assembly's Professor of Oriental Languages; Late Fellow of the University of Bombay; and Late Member of the Royal Asiatic Society, Bombay. Edinburgh: T. & T. Clark, 38, George Street. 1872.

Revelation Ch. XII. 7:

"... [Page 334] Ch. XII. 7: "And there was a war in the heaven, Michael and his messengers, to war with the dragon; and the dragon warred, and his messengers."--This being "a war in the heaven," and waged by **Michael, who is Christ** (whose warfare is not like that of earthly kings), and by His messengers, is an intellectual and polemical warfare. Jesus overruled ..." [Page 334] -
<https://archive.org/stream/apocalypsetransl00glas#page/334/mode/1up>

Revelation Ch. XIX. 11:

"... [Page 463] "We have surveyed three great dramatic visions, starting from the pentecostal event: the first exhibiting the court of the Lamb at the opening of the book (IV. 1 to XI. 18); the second, the conflict between **Michael or Christ** in the early church, and the dragon or Satan in the Roman empire (XI. 19, etc. to XV. 5); the third, the commission of the seven messengers with the phials of wrath (XV. 6 to XIX. 10); and now the fourth and last, the egress of "the King of kings." ..." [Page 463] -

<https://archive.org/stream/apocalypsetransl00glas#page/463/mode/1up>

James Hastings (AD 1852 – AD 1922) was a Scottish Presbyterian minister and biblical scholar. He was born in Huntly, Aberdeenshire. He studied the classics at the University of Aberdeen, attended the Free Church Divinity College in Aberdeen, and was ordained a Free Church minister in 1884. He was founder and editor of the Expository Times. [which quoted George Cunningham Monteath Douglas in the Expository Times]

George Cunningham Monteath Douglas (AD 1826 – AD 1904), Hebraist, born on 2 March 1826, in the manse of Kilbarchan, West Renfrewshire, was fourth son in the family of five sons and one daughter of Robert Douglas, minister of the parish, by his wife Janet, daughter of John Monteath, minister of Houston. The fifth son, Carstairs Douglas (1830-1877), became a missionary, and was a Chinese scholar of repute. George was educated at home by his father with such success that he entered the University of Glasgow in 1837 at the early age of eleven, and took a distinguished place in the classes of languages and philosophy. He graduated B.A. in 1843, the year of the disruption. Throwing in his lot with the Free church, he took the prescribed four years' training in theology at the theological college in Edinburgh, which the Free church had erected with Dr. Thomas Chalmers [q. v.] at its head. He was duly 'licensed to preach' by his presbytery, and, after some years spent in 'assistantships,' was ordained in 1852 minister of Bridge-of-Weir in Renfrewshire. In 1856 the Free church erected a third theological college, at Glasgow, and Douglas was appointed tutor of the Hebrew classes. The year after (26 May 1857) he became professor, and held this position until his retirement on 23 May 1892. On the death of Dr. Patrick Fairbairn, Douglas succeeded him as principal (22 May 1875), and held office till 26 May 1902. His whole public life was spent in Glasgow in close connection with its university and with its educational and social activities. He took a keen interest in the establishment of the system of national education, which now exists in Scotland, was chairman of the Free church committee on the matter, and was sent to London in 1869 to watch the progress of the education bill through parliament. He was member of the first two Glasgow school boards, and for several years an active member of Hutcheson's educational trust. He was also chairman of the university council's committee on university reform. He received the degree of D.D. in 1867. Douglas was an early member of the Old Testament company for the revision of the authorised version, and served till the completion of the work in 1884; his accurate acquaintance with the Hebrew text rendered him a valuable coadjutor. He died at Woodcliffe, Bridge-of-Allan, on 24 May 1904, and is buried in the Necropolis, Glasgow. A full-length portrait by G. Sherwood Calvert hangs on the walls of the Free Church College at Glasgow.

As a Hebraist Dr. Douglas belonged to the older school of scholars. He had an exact and minute acquaintance with the Massoretic text of the Old Testament and with extra-canonic Hebrew literature. He read widely and had at his command the results of Hebrew scholarship, German, French, and English. But he had a profound distrust of what he called 'the hasty generalisations' of the higher criticism, and was always ready to defend his conservative position. His writings fail to do justice to his genuine and extensive scholarship. He published: 'Why I still believe that Moses wrote Deuteronomy'

(1878); 'Handbooks on Judges' (1881), and on 'Joshua' (1882); 'A Short Analysis of the Old Testament' (1889); 'The Six Intermediate Minor Prophets' (1889); 'Isaiah one and his Book one' (1895); 'Samuel and his Age' (1901); 'The Old Testament and its Critics' (1902); 'The Story of Job' (1905).; sourced from - http://en.wikisource.org/wiki/Douglas,_George_Cunningham_Monteath_%28DNB12%29

The Expository Times. Edited by the Rev. James Hastings, M.A. Volume the Third, October 1891 - September 1892. Edinburgh: T. & T. Clark, 38 George Street.

"[Page 556; Internally Page 545] Archangels.

By the Rev. Principal G. C. M. Douglas, D. D. Glasgow. ..." [Page 556-557; Internally Page 545-546]

"... [Page 557; Internally Page 546] 3. **If there are classes arranged in order, like soldiers in a legion, we think of leaders at the head of these; and this may have given rise to the name "archangel."** Yet it must be observed that, while we have angels often mentioned in the plural, Scripture speaks of only a single archangel, "the archangel," the term occurring twice (1 Thess. IV. 16; Jude 9). To the latter passage I shall return, when I come to speak of the name given to him, "Michael the archangel." In the meantime I call attention to this name, only to connect it with the other passages in which we read of **Michael, namely, Dan. X. 13, 21, XII. 1, where he is described successively as "Michael, one of the chief princes;" "Michael, your prince;" "Michael, ... the great prince which standeth for the children of thy people;" and again, Rev. XII. 7, "And there was war in heaven; Michael and his angels [going forth] to war with the dragon," etc.**

4. With one exception, to which I shall afterwards advert, this is the only heavenly being (exclusive of Jehovah) to whom a name is given in Scripture. **Can we identify him? I see no opinion so natural as that which makes Michael a title of our Redeemer, the Lord Jesus Christ, and which connects the descriptions of Michael with those given of him who is variously styled the angel of Jehovah (or of God), the angel of His presence, and the angel of the Covenant. This outstanding angel appears first of all to the outcast and perishing, in the case of Hagar (Gen. XVI. 7-11. XXI. 17); then to Abraham at the greatest trial of his faith (Gen. XXII. 11, 15); then he is described by Jacob as "the angel which hath redeemed me from all evil" (Gen. XLVIII. 16). He appears to Moses at the burning bush, giving him his commission, and he reappears in critical times of the history of the redemption from Egypt (Ex. III. 2, XIV. 19, XXIII. 20-23, XXXII. 34, etc.) He appears to resist Balaam, who was truly the most dangerous enemy of Israel at that period (Num. XII. 22, etc.). And to Joshua (chaps. V. 13-VI. 2) he appeared, in some respects as to Moses at the burning bush, yet with differences suiting the work to be done in conquering Canaan, as "the captain of the host of Jehovah," in this character bearing a closer resemblance to the descriptions given of Michael. In his appearances at the critical points in the history of Israel, as recorded in the Book of Judges, he reminds one even more strikingly of those descriptions of Michael. The appearances to Gideon and to the parents of Samson**

indicate that those early Old Testament saints had great difficulty settling for themselves whether this helper was divine or was a fellow-creature, which is what we might expect under that Dispensation; in this respect it harmonises with the mystery about his name (Gen. XXXII. 29; Judges XIII. 18). Even in the New Testament, the lofty subject of the summing up, under the headship of Christ, of all things in the heavens and upon the earth (Eph. I. 10), and the union of angels and redeemed men organised for His praise and service (Rev. V.), is handled with so much reserve, that we may understand how difficult it was before He came into the world to have any clear conceptions of this Head of men and angels.

The texts which name Michael are most easily explained when we identify him with the second person of the Godhead. ... Michael, the messenger from the Father in His purposes of grace towards men, comes in to secure the victory for His people, and divides the spoil with the strong (Isa. LIII. 12). ... [Page 557-558; Internally Page 546-547]

"... [Page 558; Internally Page 547] "Michael, your prince" (ver. 21), is that angel who appeared from time to time throughout the history of the Patriarchs and the early history of Israel. He is Head of the angels, and they give way before Him; for He is also "the ruler of the kings of the earth," with His name written, "King of kings, and Lord of lords" (Rev. I. 5, XIX. 16), whose magnificent pre-eminence over all things, "in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers," and in the Church which is His body, is celebrated in Col. I. 15-20. In old conflicts it was this presence of Immanuel, God with us, which had given confidence to the messages of the prophets (see Isa. VIII. 9, 10), and there is nothing beyond it in the most cheering promises of our Lord Himself (John XVI. 33; Rom. VIII. 35-39; 1 John IV. 4. V. 4, 5); but if Michael were a mere created angel, the anxieties of Daniel would have been enhanced rather than allayed by this revelation of struggles for and against Israel in the spiritual world. 1 **The words of Dan. XII. 1 still more plainly suit the Lord Jesus Christ:**
"Michael, the great prince, which standeth for the children of thy people;" "a time of trouble, such as never was since there was a nation even to that same time;" "thy people shall be delivered, every one that shall be found written in the book," followed in ver. 2 by the predication of the resurrection; all these expressions suggest a host of parallels in what is written of the person and work of Christ. The title of Michael here, "the great prince," points us to the universal and eternal ruler, of whom this Book of Daniel has much to say, like the other prophetic books, so that at the coming of His kingdom all His rivals must pass away. "He shall be great, ... and of His kingdom there shall be no end" (Luke I. 32, 33). Read with it 1 Cor. XV. And observe in Dan. X. 5, 6, that besides the interpreting angel there is another being, "A man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to burnished brass, and the voice of his words like the voice of a multitude." I cannot avoid connecting this language with that which describes

the divine manifestation in somewhat of a human form in Ezek. I. and X., which I take **to be the second person of the Godhead**; the more so on account of the resemblance to "the man clothed in linen" (Ezek. IX. 2, 3, etc.), which is the name given to this mysterious being at the end of the vision (Dan. XII. 6, 7), where he is carefully distinguished from the interpreting angel; I recognise in him the high priest of the heavenly temple, clothed as the Jewish high priest was when he went into the most holy place on behalf of his people (Lev. XVI).

4). **Nor can I avoid identifying this mysterious being with the glorified Redeemer, as described in Rev. I. 13-15; the more so on account of the similar effects produced by the two visions upon Daniel and upon John respectively.** Who else than this being can be intended by Michael, who is almost immediately named, as if Daniel knew all about him? Yet he is nowhere else named in the Old Testament; nor in the New, except twice. Identify Michael with that being, the vision of whom filled the prophet's mind at the time, and all is simple; refuse to do so, and there is no clue whatever to guide our exposition.

The passage which tells of the war in heaven, Michael and his angels against the devil and his angels (Rev. XII. 7-9), assuredly rests on the passages in Daniel, and refers to the same subject. **I need say no more than this, that the victory attributed to Michael in vers. 8, 9, is attributed to Christ the Lamb who shed His blood, and those who trusted in Him, in vers. 10-12.** There remains for consideration only Jude, ver. 9: "But Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." For my purpose the chief interest in the sentence lies in the identification of "Michael" with "the archangel." But it bristles with difficulties which I need not now handle, unless one that possibly bears on the interpretation I approve. **If Michael be the second person in the Trinity, how can it be said that he durst not bring a railing accusation against the devil? I answer that the name "Michael the archangel" is an official name, that an angel (archangel though he be) is one sent, "the messenger of the Covenant" (Mal. III. 1).**
Standing in a [Page 558-559; Internally Page 547-548]

[Page 558; Internally Page 547 notes begin] 1 It is surely a complete mistake to interpret the words in Dan. XI. 1, "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him," as if "him" meant Michael: it is Darius who is helped. **[Page 558; Internally Page 547 notes end]**

[Page 559; Internally Page 548] position of subordination, which he had assumed for our redemption, he had emptied himself, taking the form of a servant; and he who lived a life of prayer and dependence as long as he was in the world, manifested this in that he, "when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to Him that judgeth righteously" (1 Pet. II. 23). His not rebuking the devil, but restricting himself to saying, The Lord rebuke thee, reminds us of his replies to Satan's temptations by merely quoting Scripture. Indeed, the opposition of Michael and the devil, in this contention of which Jude

writes, has no parallel in Scripture if Michael be a created angel; but it is an opposition very familiar to us if Michael be Christ. And manifestly Jude 9 somehow refers to Zech. III. 1, 2, where the opponent of Satan is the angel of Jehovah, whom I take to be the Son of God: and as in other cases, so in Zechariah, "the angel of Jehovah," in ver. 1, passes into "Jehovah" Himself in ver. 2, where it is Jehovah that says, "Jehovah rebuke thee, O Satan!" ..." [Pages 556-559; Internally Pages 545-548] -

<https://archive.org/stream/expositorytimes00hastgoog#page/n556/mode/1up>
<https://archive.org/stream/expositorytimes00hastgoog#page/n557/mode/1up>
<https://archive.org/stream/expositorytimes00hastgoog#page/n558/mode/1up>
<https://archive.org/stream/expositorytimes00hastgoog#page/n559/mode/1up>

Thomas Hobbes Scott (17 April 1783 – 1 January 1860) was an English-born clergyman [Anglican], active in Australia.

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. A New Edition. With the Author's Last Corrections and Improvements, and Eighty-Four Illustrative Maps and Engravings. Volume IV. London: James Nisbet and Co., 21, Berners Street. 1866.

Daniel, Chapter X:

"... [Page 722; Internally Page 4U3] The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, **but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (Marg. and Ref. I-K.--Notes, 20, 21, v. 21. XII. 1. Jude 9, 10. Rev, XII. 7-12, v. 7,)** ..." [Page 722; Internally Page 4U3] -

<https://archive.org/stream/holybiblecontain18664scot#page/n722/mode/1up>

Daniel, Chapter X:

"... [Page 723; Internally Page 4U4] But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, **but "Michael their Prince;" and that he must depend on him alone to disappoint the devices which were forming against them.** ... Daniel was chief president in Persia: yet, not one of the princes or counsellors, of that empire, cordially united with him in doing good to the Jews: **he must therefore look above, to Michael their Prince, and his mighty angels,** who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews, than Persia in after-times was. (Marg. and Marg. Ref. D-F.--Notes, 10-14, VII. 6. VIII. 5-7. XI. 2-4.) ..." [Page 723; Internally Page 4U4] - <https://archive.org/stream/holybiblecontain18664scot#page/n723/mode/1up>

Daniel Chapter XII:

"... [Page 736; Internally Page 4Y] **CHAP. XII. V. 1. Michael signifies, Who is like God? And this name, with the title of "the great Prince, which standeth for the children of thy people," clearly points out the divine Saviour, and cannot properly be understood of a created angel.** (Marg. REf. B.C.--Note, V. 1014, V. 13.) ... **Christ's standing up ... then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumph over all opposition. ...**" [Page 736; Internally Page 4Y] -
<https://archive.org/stream/holybiblecontain18664scot#page/n736/mode/1up>

The Holy Bible; containing the Old and New Testaments according to the Authorise Version; with Explanatory Notes, Practical Observations, and Copious Marginal References, by the late Rev. Thomas Scott, Rector of Aston Sandford, Bucks. Stereotype Edition, from the Fifth London Edition, with the Author's Last Corrections and Improvements. Volume VI. Boston. Published by Samuel T. Armstrong, and Crocker and Brewster. New-York, J. P. Haven. 1824.

Jude [referencing Daniel correctly, only partially understands Jude, but also references Zechariah 3:1-2]:

"... [Page 685] V. 9, 10. ... **(Notes, Deut. 34:6. Dan. 10:10-14, 20,21. 12:1) In Daniel, Michael has been supposed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all. ...**" [Page 685] -
<https://archive.org/stream/holybiblecontain06scot#page/685/mode/1up>

Revelation, Chapter XII:

"... [Page 744] **V. 7-12. ... Michael may represent Christ; (Marg. Ref. U;) ... U Is. 55:4. Dan. 10:13,21. 12:1. Heb. 2:10. Jude 9. ...**" [Page 744] -
<https://archive.org/stream/holybiblecontain06scot#page/744/mode/1up>

Hezekiah Holland (born ca. AD 1617, living AD 1660) was an Anglo-Irish Anglican clergyman, tending towards Puritanism. He used the pen name Anglo-Hibernus.

An Exposition or, a short, but full, plaine, and perfect Epitome of the most choice Commentaries Upon the Revelation of Saint John. Especially of the most learned and judicious Authors, as Bullinger of Helvetia, Francis Junius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate dei, but especially (among many) the excellent and learned David Pareus. With severall remarkable Notes, Observations, and Doctrines very profitable. As it was for the most part delivered by way of Commentary in the Parish Church of Sutton-Valence, Kanc. By Hezekiah Holland Anglo-hibernus, Minister of the Gospel at Sutton-Valence. London: Printed by T.R. and E.M. for G. Calvert, 1650.

Revelation Chap. 12:

"... [Page 51; Internally Page 91] **Christ is Michael in this place, for the Angels can't be said to be any other Michaels: though perchance John saw**

one Angel as Commander of the rest in the Vision. Christ and Satan fought
in the temptation, bloody sweat, passion (when our Michael overcame (as Sampson) by his death) but especially by his resurrection and ascension (though the whole mystery of our salvation is here shadowed out) he destroyed the Dragon; and to this hour in some sense, the battel from heaven lasts with the Dragon. **This Vision was to comfort the Church** in her miserable persecutions, seeing at last **her Michael prevailed and she in him**; ..." [Page 51; Internally Page 91] -

https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland_expositionCommentUponRevelation_1650#page/n51/mode/1up

"... [Page 52; Internally Page 92] 5. **The blood of Christ** is the cause or means of our victory; by **the blood of the Lamb** they overcome, **(the Lamb and Michael you see are the same, by whose death, passion, resurrection,----the victory is obtained.)** ..." [Page 52; Internally Page 92] -
https://archive.org/stream/HollandHezekiah.AnExpositionOrAShortButFullPlaineAndPerfect/Holland_expositionCommentUponRevelation_1650#page/n52/mode/1up

Adam Clarke (AD 1760 or AD 1762 – AD 1832) was a British Methodist theologian and biblical scholar.

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume I.--Genesis to Deuteronomy. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Genesis XVI. Ver. 7:

"... [Page 118; Internally Page 108] Verse 7. The angel of the Lord] **That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being is sufficiently evident from the following particulars:--**

1. **From his promising to perform what God alone could do, and foretelling what God alone could know;** "I will multiply thy seed exceedingly," &c., ver. 10; "Thou art with child, and shalt bear a son," &c., ver, 11; "He will be a wild man," &c., ver. 12. **All this shows a prescience which is proper to God alone.**
2. **Hagar considers the person who speaks to her as God, calls him יְהוָה El, and addresses him in the way of worship, which, had he been a created angel, he would have refused. See Rev. XIX. 10; XXII. 9.**

3. Moses, who relates the transaction, calls this angel expressly JEHOVAH; for, says he, she called שֵׁם יְהוָה shem Yehovah, the NAME of the LORD that spake to her, ver. 13. Now this is a name never given to any created being.

4. This person, who is here called מלאך יהוה malach Yehovah, the Angel of the Lord, is the same who is called המלֶךְ כָּנָאֵל hammalach haggoel, the redeeming Angel, or the Angel the Redeemer, Gen. XLVIII. 16; מלאך פָּנָיו malach panaiv, the Angel of God's presence, Isa. LXIII. 9; and מלאך הַבְּרִית malach habberith, the Angel of the Covenant, Mal. III. 1: and is the same person which the Septuagint, Isa. IX. 6, term μεγάλης βούλῆς ἄγγελος, the Angel of the Great Counsel or Design, VIX., of redeeming man, and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being, for the knowledge, works, &c., attributed to this person are such as belong to God; and as in all these cases there is a most evident personal appearance, Jesus Christ alone can be meant; for of God the Father it has been ever true that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance. ..." [Page 118; Internally Page 108] -
<https://archive.org/stream/holybiblecontai01clargoog#page/n118/mode/1up>

Genesis XVIII. Ver. 13:

"... [Page 127; Internally Page 117] Verse. 13. And the LORD (Jehovah) said, &c.] So it appears that one of those three persons was Jehovah, and as this name is never given to any created [Page 127-128; Internally Page 117-118] being, consequently the ever-blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant. See on chap. XVI. 7. ..." [Pages 127-128; Internally Pages 117-118] -
<https://archive.org/stream/holybiblecontai01clargoog#page/n127/mode/1up>
<https://archive.org/stream/holybiblecontai01clargoog#page/n128/mode/1up>

Genesis XIX. Ver. 24:

"... [Page 133; Internally Page 123] Verse 24. The Lord rained--Brimstone and fire from the Lord] As all judgment is committed to the Son of God, many of the primitive fathers and several modern divines have supposed that the words וַיְהִי vahyah and מֵאתָה יְהוָה meeth Yehovah imply, Jehovah the Son raining brimstone and fire from Jehovah the Father; and that this place affords no mean proof of the proper Divinity of our blessed Redeemer. It may be so; but though the point is sufficiently established elsewhere, it does not appear to me to be plainly indicated here. And it is always better on a subject of this kind not to have recourse to proofs which require proofs to confirm them. It must however be granted that two persons mentioned as Jehovah in one verse, is both a strange and curious circumstance; and it will appear more remarkable when we consider that the person called Jehovah, who conversed with Abraham, (see chap. XVIII.,) and sent those

two angels to bring Lot and his family out of this devoted place, and seems himself after he left off talking with Abraham to have ascended to heaven, ver. 33, does not any more appear on this occasion till we hear that Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven. This certainly gives much countenance to the opinion referred to above, though still it may fall short of positive proof. ..." [Page 133; Internally Page 123] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n133/mode/1up>

Exodus III. Ver. 2:

"... [Page 311; Internally Page 301] Verse 2. The angel of the Lord] **Not a created angel certainly; for he is called יְהוָה Jehovah, ver. 4, &c., and has the most expressive attributes of the Godhead applied to him, ver. 14, &c.** Yet he is an angel, מֶלֶךְ malach, a messenger, in whom was the name of God, chap. XXIII. 21; and in whom dwelt all the fullness of the Godhead bodily, Col. II. 9; and who, in all these primitive times, was the Messenger of the covenant, Mal. III. 1. And who was this but Jesus, the Leader, Redeemer, and Savior of mankind? See the note on Gen. XVI. 7. ..." [Page 311; Internally Page 301] -

<https://archive.org/stream/holybiblecontai01clargoog#page/n311/mode/1up>

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume II.--Joshua to Esther. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Joshua V. Ver. 13:

"... [Page 31; Internally Page 23] Verse 13. When Joshua was by Jericho ... There stood a man over against him] **It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name Jehovah is given him, (chap. VI. 2), and he received from Joshua Divine adoration, we may presume that no created angel is intended. ..." [Page 31; Internally Page 23]**

- <https://archive.org/stream/holybiblecontai03clargoog#page/n31/mode/1up>

Judges XIII. Ver. 3:

"... [Page 166; Internally Page 158] Verse 3. The angel of the Lord] **Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c., and no other than the second person of the ever-blessed Trinity. ..." [Page 166; Internally Page 158] -**

<https://archive.org/stream/holybiblecontai03clargoog#page/n166/mode/1up>

Judges XIII. Ver. 18:

"... [Page 167; Internally Page 159] Verse 18. Seeing it is secret?] It was because it was secret that they wished to know it. **The angel does not say that it was secret, but הַוְאַ פָּלֵא hu peli, it is Wonderful; the very character that is given to Jesus Christ, Isa. IX. 6 : His name shall be called, פָּלֵא Wonderful; and it is supposed by some that the angel gives this as his name, and consequently that he was our blessed Lord. ..."** [Page 167; Internally Page 159] - <https://archive.org/stream/holybiblecontai03clargoog#page/n167/mode/1up>

The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. The Old Testament. Volume IV.--Isaiah to Malachi. New-York: Published by T. Mason & G. Lane, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street. James Collord, Printer. 1837.

Daniel X. Ver 13:

"... [Page 601; Internally Page 608] Verse 13. ... But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. **Michael, he who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. XII. 7. ..."**

[Page 601; Internally Page 608] -

<https://archive.org/stream/holybiblecontai00clargoog#page/n601/mode/1up>

Zechariah III. Ver. 1:

"... [Page 775] And he showed me Joshua the high priest] **The Angel of the Lord is the Messiah, as we have seen before;** Joshua, the high priest, may here represent the whole Jewish people; and Satan, the grand accuser of the brethren. What the subject of dispute was, we perhaps **learn from Jude 9. Michael and Satan disputed about the body of Moses....**" [Page 775] - <http://books.google.com/books?id=6ilVAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Malachi III. Ver 1:

"... [Page 780; Internally Page 805] And the Lord, whom ye seek] **The Messiah, whom ye expect, from the account given by the prophet Daniel, in his seventy weeks, chap. IX. 24. ... The Messenger of the covenant]** He that comes to fulfill the great design, in reference to the covenant made with **Abram**, that in his seed all the families of the earth should be blessed. See the

parallel texts in the margin, and the notes on them. ..." [Page 780; Internally Page 805] -

<https://archive.org/stream/holybiblecontai00clargoog#page/n780/mode/1up>

The New Testament of our Lord and Saviour Jesus Christ. The Text carefully printed from the most correct copies of the present Authorized Translation, including the Marginal Readings and Parallel Texts: with a Commentary and Critical Notes; designed as a help to a better understanding of the Sacred Writings: By Adam Clarke, LL.D., F.S.A., &c. A New Edition, with the Author's Final Corrections. Volume II.--Romans to The Revelation. New-York: Published by G. Lane & C. B. Tippett, for the Methodist Episcopal Church, at the Conference Office 200 Mulberry-Street, Joseph Longking, Printer. 1846.

Jude Ver. 9:

"... [Page 952] Verse 9. Yet Michael the archangel] **Of this personage many things are spoken in the Jewish writings "Rabbi Judah Hakkodesh says: Wherever Michael is said to appear, the glory of the Divine Majesty is always to be understood."** Shemoth Rabba, sec. II., fol. 104, 3. So that it seems as if they considered Michael in some sort as we do the Messiah manifested in the flesh.

Let it be observed that the word archangel is never found in the plural number in the sacred writings. There can be properly only **one archangel, one chief or head of all the angelic host.** Nor is the word devil, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. **Michael is this archangel, and head of all the angelic orders;** the devil, great dragon, or Satan, is head of all the diabolic orders. **When these two hosts are opposed to each other they are said to act under these two chiefs, as leaders;** hence in Rev. XII. 7, it is said: **Michael and his angels fought against the Dragon and his angels. The word Michael, מיכאל, seems to be compounded of mi, who, ke, like, and El, God; he who is like God; hence by this personage, in the Apocalypse, many understand the Lord Jesus. ...**" [Page 952] -

<https://archive.org/stream/newtestamentofo02clar#page/952/mode/1up>

Revelation XII. Ver. 7:

"... [Page 1012] Ver. 7. ... Michael and his angels fought against the dragon] **Michael was the man child which the woman brought forth, as is evident from the context, ... Michael, because he is "the great prince which standeth for the children of God's people."** Dan_12:1. ..." [Page 1012] -

<https://archive.org/stream/newtestamentofo02clar#page/1012/mode/1up>

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 – AD 1852) was a Dissenting Minister and theological writer. He was the eldest son of the Rev. Anthony Kidd, Nonconformist minister. Source -

http://en.wikipedia.org/wiki/George_Balderston_Kidd

XPIΣΤΟΦΑΝΕΙΑ. [Christopaneia, or Christophany] The Doctrine of the Manifestations of the Son of God under the Economy of the Old Testament. By the Late Rev. George Balderston Kidd, of Scarborough; Edited by Orlando T. Dobbin, LL.D., M.R.I.A. London: Ward And Co., Paternoster Row. 1852.

"... [Page 316; Internally Page 466] Schoettgenius, an eminent Continental scholar, "devoted a large portion of his life to the study" of this curious book; and from him Dr. J. Pye Smith has quoted the following lines. ++ **"With respect to the names of the Messiah, he "is expressly called in the book Sohar, by the incommunicable name, Jehovah, the Angel of God, the Shekinah or Divine Glory, the Mediator, Michael the Archangel, the Angel of the Covenant, the Word of the Lord, God and Holy and Blessed:- the Image of God, the Brightness of his Glory, the Lord of Hosts, the Son of God, the Son of the Most High, the faithful Shepherd, the Lord of the ministering Angels,-the Angel Redeemer."** Other expressions of similar import are also quoted by Dr. S. ..." [Page 316; Internally Page 466] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n316/mode/1up>

"... [Page 417; Internally Page 567] In the Apostle's brief description of this anticipated event, the notices of "the air", and "the clouds," + "the trumpet of God," ++ the "flaming fire," § the "mighty angels," || and **"the voice of the archangel," ¶ (meaning probably the Redeemer himself,** as sovereign and leader of the heavenly hosts,) forcibly remind the reader of the like circumstances** [Page 417-418; Internally Page 567-568] **in the Giving of the Law, at Sinai ...**" [Pages 417-418; Internally Pages 567-568] - <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up> <https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

"... [Page 417; Internally Page 567, Notation Begin] + 1 Thess. IV. 17. ++ 1 Thess. IV. 16. Exod. XIX. 16,19. Heb. XII. 19. Milton's lines are here worth remembering: "He ended, and the Son gave signal high to the bright minister that watcht, he blew His trumpet, heard in Oreb since perhaps When God descended, and perhaps once more To sound a general Doom. Th' Angelick blast Fill'd all the regions:" ---- Paradise Lost, B. XI. L[ines]. 72-77. § 2 Thess. I. 8. Exod. XIX. 18. XXIV. 17. Heb. XII. 18. || 2 Thess. I. 7. 1 Thess. III. 13. Ps. LXVIII. 17. Deut. XXXIII. 2. pp. 254-5, 509, n. ¶ continued on p. 510. ¶ **1 Thess. IV. 16 "The word "ARCHANGEL", meaning Ruler of angels, occurs in the N.T. only twice; here, and in JUDE 9, where 'Michael the archangel' is evidently "THE ANGEL OF THE LORD", spoken of in ZECH. III. 1, 6, who appears from v. 4, to be JEHOVAH himself; that is, the Second Person of the Blessed Trinity, I AM, the Son of God, the Christ. The name Michael indeed, does not occur in the book of Zechariah; but it is found in that of Daniel, published only a few years before, and which the apostle Jude might be guided by Inspiration to connect with the other, as part of the prophetick revelations of one and the same period. DAN. X. 13. 21. XII. 1.**

That Jesus himself is the Angelick Ruler mentioned in 1 THESS. IV. 16, and JUDE 9, was argued in the last century by the Rev. James Peirce of

Exeter, in his Paraphrase and Notes on COLOSS. PHIL. and HEB. 1727.

Note on PHIL. II. 9. p. 32. The idea was rejected by Dr. Doddridge; (Fam. Expos. 1 THESS. IV. 16. note f) **it was strongly advocated by Bp. Horsley, in his sermon on DAN.** [Page 417-418; Internally Page 567-568, Notation Continued] IV. 17. p. 365 and doubted again by Dr. J. Mason Good, in his Introductory Dissertation on JOB, p. LXXI.

Both Mr. P. and Dr. D. assume that the 'voice of the archangel' means the voice emitted by himself, whereas it may mean the shouts of attendant angels celebrating his glory, and his final advent. See NUM. XXIII. 21. 1 KINGS. I. 39-45. **If this be the sense, it is seen at once why the title "ARCHANGEL" or Angelick Ruler is introduced; it indicates the presence of a host, while it keeps the attention undiverted from Him whose triumph they celebrate. By an expression as slight, the presence of Angelick guards under his command, is indicated in Ps. XXXIV. 7.--'encampeth round about'--p. 265.**

This immediate command of the angelick hosts is in the ancient scriptures ascribed to the Second Person. GEN. XXVIII. 12. p. 241. JOSH. V. 14. pp. 259, 260, 265,-6. The ascription of that command to the glorified Redeemer, would prepare the Thessalonians to receive the ancient records just referred to, and at length to adore him as JEHOVAH. ... [Pages 417-418; Internally Pages 567-568, Notation End] -

<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n417/mode/1up>

<https://archive.org/stream/doctrinemanifes00dobbgoog#page/n418/mode/1up>

James Durham (AD 1622 – AD 1658), covenanting divine, was eldest son of John Durham of Grange Durham Angus, and proprietor of 'a good estate,' then called Easter Powrie, in the county of Forfar. After studying at Glasgow he was licensed as a preacher in 1647. That a man of his position should make such a change excited some comment among his old friends and neighbours, but his whole soul was in his new occupation, and he vindicated himself with great fervour. For a time he exercised his ministry in Glasgow, and in 1650 he was appointed professor of divinity in the university there. But before he could be settled in that office the general assembly decided that he should attend as chaplain on the king. The duties of this office he discharged 'with such majesty and awe' as to inspire the court with much reverence for him. When free from this situation he was again called to the ministry in Glasgow, and inducted into the 'Inner Kirk.' His health had never been strong, and he was prematurely old, partly the effect of the singularly laborious life of study which he led. He died on 25 June 1658, in the thirty-sixth year of his age. Source -

http://en.wikisource.org/wiki/Durham,_James_%28DNB00%29

A Learned and Complete Commentary upon the Book of the Revelation. Delivered in several lectures, by that learned, laborious, and faithful Servant of JESUS CHRIST, Mr. James Durham, Late Minister of the Gospel in GLASGOW. Wherein the TEXT is explained, the Series of the several Prophecies contained in that Book, deduced according to their Order and Dependance upon each other; the Periods and Succession of Times, at, or about which these Prophecies, that are already fulfilled, began to be, and were more fully, accomplished, fixed and applied accordingly to History; and those that are yet to be fulfilled, modestly, and so far as is warrantable, inquired into. Together with some practical Observations, and several Digressions. (an Index whereof is prefixed) necessary for

vindicating, clearing, and confirming many weighty and important Truths. To which is affixed, a brief Summary of the Whole Revelation, with an Alphabetical Index of the chief and principal Purposes and Words contained in this Commentary. As also, Two Sermons preached by the Author, on Rev. XXII. 20. Together with a Collections of some memorable Things in his Life. Glasgow: Printed by David Niven, for James Spencer, Bookseller, Trongate. 1788. - <http://books.google.com/books?id=SD1VAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Lecture II, Revelation 8:2-3:

"... [Page 400] 1. The instrument, verse 2. **He is called another angel, &c.** He is described in three. 1. That he is an angel. 2. Ascending from the east. 3. From his office or trust, that he had the seal of the living God. **1. By angel, we understand no created angel but Christ Jesus the angel of the covenant, called Michael, chap. XII. For, 1. It is Christ who chiefly taketh part with the elect, and provideth so that none can pluck his sheep out of his hands; and with his angels, chap. XII. fighteth against the dragon and his. 2. Because the keeping of the seal of the living God (as great Lord-keeper or chancellor under him) belonging only to the Mediator. 3. In the words following he crieth authoritatively, and giveth orders to the other angels who were overseers of the judgment; by which it appeareth to be some eminent angel unto whom these properties do agree, which is none other but Jesus Christ, though he may have other angels employed under him, as it is chap. XII. ..."** [Page 400]

Lecture IV, Revelation 20:

"... [Page 740] **The party is first called an angel, which we take [Page 740-741] to be Christ, called Michael, chap. XII.** Because it is he that destroyeth the work of the devil, and as the strong, who is still contending with him for his church. He, chap. XII. did cast him down; he, chap. VI. did conquer him on his white horse; he, chap. XIX. defeateth him in his lieutenant the beast, which is a part of the same event. 2. Because it is Christ who carrieth the keys of hell and death, chap. I, 18. ..." [Pages 740-741]

Bryce Johnston (AD 1747 - AD 1805) Minister of the Gospel at Holywood, 2 miles north of Dumfries Scotland. Source - <http://tcc.customer.sentex.ca/dload/1260Days.pdf>

A Commentary on the Revelation of St. John in two Volumes. By Bryce Johnston, D.D. Minister of the Gospel at Holywood. A New Edition. To which is added, a Memoir of the Life of the Author, by the Rev. John Johnstone, Minister of CrossMichael. Volume II. Edinburgh: Printed for William Creech. Sold By T. Cadell & W. Davies, London. 1807. - <http://books.google.com/books?id=0wI3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation 12:7,8,9:

"... [Page 17] **Before the woman fled into the wilderness, there was war in**

heaven between Michael and the Dragon. Michael signifies Jesus Christ.
In Daniel chap. X. 13-21. Michael is represented as contending for, and standing by the servants of God. From the description given of the conduct of Michael in these passages and also in this verse, it is evident that such is the signification of this symbolical name. The very meaning of the word also suggests this interpretation. It is a Hebrew word, which in that language signifies, "He who is God." But Jesus Christ is God. The parties in this war [Page 17-18] were, **on the one side, Michael** and his angels; and on the other, the dragon and his angels. **On the one side were Christ ..."** [Pages 17- 18]

Vine's Expository Dictionary, by William Edwy Vine

Section: "archangel":

"... [* From Notes on Thessalonians, by Hogg and Vine, pp. 142.] **In 1 Thessalonians 4:16 the meaning seems to be that the voice of the Lord Jesus will be of the character of an "archangelic" shout".** -
<http://books.google.com/books?id=hMx7BAAAQBAJ&printsec=frontcover#v=onepage&q&f=false>
or see also: <http://studybible.info/vines/Archangel>

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820) (surname pronounced to rhyme with 'pause') was born in Redruth, Cornwall, on AD 1 January 1734, where he was baptised on 20 February 1734.[1], and died AD February 11, 1820. As a Church of England minister he is one of the leading figures of the 18th century evangelical revival and a key figure in the histories of the Countess of Huntingdon's Connexion, the Free Church of England and the London Missionary Society.; sourced from -
http://en.wikipedia.org/wiki/Thomas_Haweis

The Evangelical Expositor or, a Commentary on the Holy Bible, wherein the sacred text of the Old and New Testaments is inserted at large, the sense explained, and the more difficult passages elucidated; with practical observations, for the use of families and private Christians of every denomination.

"... Daniel 12:1. Christ, the great Prince, shall stand up in the time of great tribulation, ... or at the great day when he shall come to complete the redemption of his people, and to execute final vengeance on their enemies, when all that are written among the righteous, and found in the book of life of the Lamb, shall be delivered from the power of evil for ever. ..." -
http://books.google.com/books/about/The_Evangelical_Expositor_Or_a_Commentar.html?id=oyXLXwAACAAJ

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 – AD 1959) was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen; David G. Downey.**

"... [Page 846] The idea of the heavenly being who thus comes to view as a feature in old apocalyptic tradition is the source of the conception of the heavenly **Messiah—the Son of Man**. . . . We have already seen that the heavenly being 'like unto a son of man' of Dan. 7 was probably identified by the author . . . **with Israel's angel—prince Michael; this angelic being was later, it would seem, invested with Messianic attributes, and so became the pre-existent heavenly Messiah.**" [Page 846] -

http://books.google.com/books/about/The_Abingdon_Bible_commentary.html?id=TpsQz8m5RbcC

Or see this page for the source of quotation as is - <http://everlasting-gospel.blogspot.com/2010/02/non-adventist-sources-confirming.html>

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) – AD 9 July 1884), was a German Calvinist theologian of peasant origin, in **Lange's Commentary**.

Elijah Richard Craven (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa.), Pastor of both a Reformed and Presbyterian Church, a Theologian, and graduated Princeton Theological Seminary, and Senior Trustee of Princeton, **Editor of Lange's Commentary**, etc. See his biography here, page 217 -

<http://books.google.com/books?id=U11DAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

A Commentary Of The Holy Scriptures: Critical, Doctrinal And Homiletical, With Special Reference To Ministers And Students, By John Peter Lange, D.D., Professor of Theology in the University of Bonn, assisted by a number of eminent European Divines. Translated from the German, Revised, Enlarged, and Edited by Philip Schaff, D.D., Professor of Theology in the Union Theological Seminary, New York, in connection with American and English Scholars of various denominations. Volume. X. of the New Testament: Containing The Revelation of John, and a general alphabetical index to all the volumes of The New Testament. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. The Revelation of John, Expounded by John Peter Lange, D.D., Professor of Theology in the University of Bonn. Translated from the German by Evelina Moore. Enlarged and Edited by E. R. Craven, D.D., Pastor of the Third Presbyterian Church at Newark, N.J. Together with a double alphabetical index to all the Ten Volumes of the New Testament by John H. Woods, A.M. New York: Charles Scribner's Sons, successors to Scribner, Armstrong & Co. 1874. - <http://books.google.com/books?id=g5tBAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Revelation XII. Ver. 7:

"... [Page 238] **We have shown elsewhere that the Archangel Michael is an image of Christ victoriously combatant. Christ is an Archangel in His quality of Judge; and He appears as Judge, not only at the end of the world, but also in the preservation of the purity of His Church** (Acts V. 1 sqq.; 1 Cor. V, 1 sqq.). **That Christ has His angels also**--those that war with Him--not merely in the evening of the world, but from the beginning, is a fact which John was previously intimated in his Gospel (ch. I. 51); they are the principles and spirits which are with Him absolutely. And so the Dragon also

has his angels, his assistants. ..." [Page 238]

"... [Page 248] Michael --We read this as in apposition to the war in Heaven, The war in Heaven is the eternal, holy, and warlike opposition against the Satanic Kingdom; an opposition **represented by Michael, the warlike form of Christ, a form which also manifests itself in His Church as the spirit of discipline.**

"The view of Vitrunga, of which Hengstenberg is an earnest advocate, that Michael is not an Angel (according to Dan. X. 13; XII. 1, the guardian Angel of the Old Testament people of God; according to Jude 9, and Archangel), but Christ Himself, or, as Hengstenberg prefers to say, the Logos ... of the passage of Jude ... according to Henstenberg, no more contains a proof against **the divinity of Michael** than the utterance of our Lord, John XIV. 28 ... " (Düsterd) ... **in Christology, however, Christ can, at the same time, be a child, in Bethlehem, and the Son of God, in universal relations and manifestations. We take it that Michael, in accordance with the difficult reading, is, from the outset, Christ in warlike array against Satan,** and that hence it is that the angels of Michael are appointed to be angels of war against the Kingdom of Darkness. **The very designation of Michael in Jewish Theology as the συνήγωρ, or advocate of the pious, in opposition to the κατίγωρ, is expressive of the assumption that Michael is no mere angel.**

[See foot-note, p. 241.- E[llijah]. R[ichardson]. C[raven].] ..." [Page 248]

Thomas Robinson (AD 1813/14 - AD 1890) Presbyterian Minister

The Preacher's Complete Homiletical Commentary on the Old Testament (on an original plan), with Critical and Explanatory Notes, Indices, &c, &c. By Various Authors. London: Richard D. Dickinson, 89 Farringdon Street. 1892. A Homiletical Commentary on the Book of Daniel. With Copious Notes and Indexes. By T. Robinson, D.D. Author of a suggestive commentary on the Epistle to the Romans, Homiletical Commentaries on Job and the Song of Solomon; "The Evangelists and the Mishna," ETC. London: Richard D. Dickinson, 89 Farringdon Street. 1892.

"... [Page 227] (9) **"Michael"** (ver. 13). **מִיכָּאֵל** = "who is like God," expresses the idea of God's unparalleled helping power. Hengstenberg identifies Michael with the "Angel of the Lord," the leader of the Israelites, and prince of the army of Jehovah, mentioned in Exod. XXXII. 34; Josh. V. 13; Zech. I. 5). Melanchthon, Broughton, Junius, and others identify him with Christ. ..." [Page 227] -

<https://archive.org/stream/homileticalcomme27robi#page/227/mode/1up>

"... [Page 274] EXEGETICAL NOTES. ... (3) **"Michael."** Regarded by Calvin and some others of the older commentators as Christ Himself. So Hävernick interprets the text of the first appearance of Christ. Most understand Michael to be the archangel. Dr. Cox thinks that the standing up of Michael for Daniel's people corresponds with the going forth of Him who is called Faithful and True upon the white horse; the trouble here predicted agreeing with the mighty overthrow of the Antichristian powers, who are to be

cast into the "lake burning with brimstone," as there represented. ..." [Page 274]
- <https://archive.org/stream/homileticalcomme27robi#page/274/mode/1up>

Johann Friedrich Haug (AD * 1680, AD † 18. May 1753) executive editor and publisher of the Berleburger Bible. This joint venture of the leading Berleburg gathered heads of the Philadelphian movement appeared in eight volumes, 1726-42. Source - <http://www.deutsche-biographie.de/xsfz28248.html>

The Berlenburger Bibel [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742 (reproduction Stuttgart AD 1856) an extensive Bible work of 8 volumes, which did not only offer a new translation of the Bible, developed in Berleburg, but above all an extensive commentating. Source - http://wikipedia.qwika.com/de2en/Berleburger_Bibel

[German] De Heiligen Schrift Siebenter Theil, ober des Neuen Testaments Dritter Theil: mit dessen leßten Schriften als: der Epistel an die Hebräer, der Epistel Jacobi, den zwei Episteln Petri, den drei Episteln Johannis, der kurzen Epistel Judä, und dann der Offenbarung Johannis. Nach dem Grund-Text aufs neue übersehen, uebst der buchstäblichen und geheimen Erklärung. Gedruckt zu Berlenburg im Jahr der Menschwerdung Christi 1737. Stuttgart 1861.

Revelation 12:7:

"... [Page 493] Michael) durch welchen man hier gar wohl Christum selbst verstehen kann, als das haupt seiner Kirche, aus welchen auch der Name mit seiner Bedeutung: Wer ist wie Gott? am eigentlichsten geht, weil die menschliche Natur in die Gemeinschaft der gottlichen aufgenommen ist, wie also der Name Michael durch den ganzen 89sten Psalm erklart ist, daß der Schluss herauskommt: Wer ist wie der herr unser Gott, den uns Gott unter der Gestalt des Menschen zeigt? Also Christus

Und seine Engel) die unter seinem Commando stehen, und ihn auch für ihr haupt erkennen,

Führten Krieg wider den Drachen) und seinen [Page 493-494] Anhang, wider das Drachenhaupt und den Drachenschwanz.

Weil Christus und Belial) nimmermehr zusammen stimmen, so kann daraus nichts als Krieg entstehen zwischen den zwei widerwärtigsten Dingen.

Wer noch falschen Frieden in sich hat, der hat ein betrübtes Zeichen daraus zu nehmen, daß der Arge noch ungestört in seinem herzen herrschen möge.

Wo Christus ins herz kommt, da erhebt sich Krieg in dem welsten Theil, als dem Christ des Menschen, welcher Gottes himmel und Tempel sehn soll. Denn

Nachdem die Menschen unter die Gewalt des Satans in Abfall gerathen sind, so ist nun derselbe grausame Feind nicht nur außer dem Menschen, daß er ihm

allein an Leib, Gut und sonst, schaden könnte, sondern die ganze Seele ist nach der Natur durch und durch mit der Kraft des Argen, als dem Schlangensamen, durchdrungen und vergistet.

Hieraus läßt sich nun bald erkennen, was inwendig bei einem jeden vorgehen müsse, wenn seine Sachen aus einem guten Fuß kommen, und er wieder wahres heil erlangen soll. Nothwendig muß des Teufels Partei und Art verlassen sehn, und das wird ohne Krieg nicht abgehen. Wir werden aber auch da nicht bestehen gegen ihn, wenn wir nicht einen guten Beistand haben. und wer ist wie Gott? der ein herr ist aller Engel. Zu dem und an den müssen wir uns denn im herzen beständig halten lernen. Streitet dieser Grossfürst Michael für und in uns, so helfen uns auch seine Engel.

In dem Namen Michael, den der herr der heerschaaren, Jesus Christus, führt, liegt schon der unfehlbare Grund des Sieges. Denn wenn er der höchste ist in aller Welt, und ihm der Vater alle Dinge unter seine Füße gethan, so müssen ihm auch die Engel, Gewaltigen und Kräfte, ja auch alle unreine Geister, unterthan sehn und immer mehr werden. Das ist also der rechte Mann, der mit, in und für uns streiten muß: sonst wird man der unendlichen Noth in Ewigkeit nicht los werden. Wie ists möglich, daß Jemand noch so thöricht sehn und seine Zeit und Kraft in fremden Dingen zubringen kann, da man die Gefahr so augenscheinlich var sich sieht! O wie sollte man nicht mit allen Begierden und Kräften sich in das erbarmende herz des herrn Jesu einwenden, und sich an ihn hängen und kleben im Glauben, wie eine Klette ans Kleid! O daß der Glaube hiezu möchte in uns stark werden, und wir uns alle näher unter Jesu Schirm und heilige Vertheidigung begeben lernten! Dieß müssen wir aber nicht äußerlich nur zu bewerkstelligen suchen, sondern zusehen, daß das männliche Bild Christi in uns Gestalt gewinne, und wir also wesentlich aus Gott geboren werden. Daran liegtts allein, woran es aber gar sehr fehlt, weil man nicht gern in Krieg verwickelt ist, und es doch an einem blutigen Krieg dabei nicht fehlen könnte. Denn wie hier ..." [Pages 493-494] - <http://books.google.de/books?id=AncTAAAAYAAJ&printsec=frontcover&hl=de#v=onepage&q&f=false>

[English] "... [as quoted by Hengstenberg] **In the name Michael which is applied to Jesus Christ, the Lord of Hosts, there is given the sure pledge of victory.** For, since he is supreme over the whole world, and the Father has put all things under his feet, angels, principalities, and powers, including those that are evil, must also be subject to him, and shall ever be so. This, therefore, is the proper person to fight in us and for us; and were he not on our side we should never be able to escape from our troubles. ..." [as quoted by Hengstenberg]

Robert Clayton (AD 1695 – AFD 1758) was an Irish Protestant bishop, now known for his *Essay on Spirit*. [Arian, Heretical; see pages 46 onward] - <https://archive.org/stream/essayonspirit00clayuoft#page/46/mode/1up>

Now that we have seen all of these, and the previous, we can see that we are standing upon the Rock of God's word even by these admissions and studies, but let us not place our strength in men, nor their words, but in the Living God and His Word, let us look further and deeper.

[9] The Comparisons:

[9A] The LORD descends, A Shout, A Voice, A Resurrection:

Let us look at some further texts...

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: **1 Thessalonians 4:16**

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **John 5:25**

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. **John 5:28**

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **John 5:29**

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. **1 Corinthians 15:52**

And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. **Zechariah 9:14**

A day of the trumpet and alarm against the fenced cities, and against the high towers. **Zephaniah 1:16**

And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem. **Isaiah 27:13**

One passage says that the LORD shall descend with a shout, with the voice of the Archangel, so raising the Dead, and the other passages say that the voice of the Son of GOD will be heard and then the Dead shall be brought forth from their graves, either unto Life or Damnation.

Is this two voices being heard as some like to suggest? Or is it rather, according to the scripture, that the Voice of the Archangel and that of the Son of GOD are the same voice?

This last fits perfectly with these texts and others, which declare that the Voice itself is the cause of the resurrection of the Dead.

So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep. **Job 14:12**

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! **Job 14:13**

If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come. **Job 14:14**

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. Job 14:15

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psalms 17:15

God is gone up with a shout, the LORD with the sound of a trumpet. Psalms 47:5

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. Psalms 50:3

He shall call to the heavens from above, and to the earth, that he may judge his people. Psalms 50:4

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread [the grapes], against all the inhabitants of the earth. Jeremiah 25:30

Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead. Isaiah 26:19

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matthew 24:31

Compare also Exodus 19 and 20, when GOD came down, the sound of the "trumpet".

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled. Exodus 19:16

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. Exodus 19:18

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. Exodus 19:19

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up. Exodus 19:20

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off. Exodus 20:18

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Exodus 20:19

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen

that I have talked with you from heaven. Exodus 20:22

Mentioned in Hebrews 12:19:

And the sound of a trumpet, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more: Hebrews 12:19

And also compare in **Revelation**, this same voice.

**I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
Revelation 1:10**

After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. Revelation 4:1

CHRIST JESUS is MICHAEL ARCHANGEL, our LORD and GOD who shall come, and shall call to the earth and HE shall Roar from on High, a mighty roar, with a shout, and shall not keep silent, with a great voice, as of a trumpet, with the voice of the ARCHANGEL [the Highest Messenger], and the dead in CHRIST shall rise first, those who have died in the LORD shall awake and shout and sing.

[9B] Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes and Worship:

Moses:

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. (Exodus 3:2)

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. (Exodus 3:4)

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. (Exodus 3:5)

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (Exodus 3:6)

And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; (Exodus 3:7)

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (Exodus 3:8)

Joshua:

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries? (Joshua 5:13)

And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (Joshua 5:14)

And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so. (Joshua 5:15)

Acts:

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. (Acts 7:30)

When Moses saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord came unto him, (Acts 7:31)

[Saying], I [am] the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. (Acts 7:32)

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. (Acts 7:33)

I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. (Acts 7:34)

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send [to be] a ruler and a deliverer by the hand of the angel which appeared to him in the bush. (Acts 7:35)

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (Acts 7:37)

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and [with] our fathers: who received the lively oracles to give unto us: (Acts 7:38)

One passage says that Joshua met a “man over against him with his sword drawn” that had come to him as the “Captain of the LORD's Host” and he then “fell on his face” and did “Worship” unto him.

This “Worship” was never turned away by this Holy Person, as any other “Angel” [Created host of Heaven] would have immediately done, but instead receives the worship as Jesus had done in the Gospels:

And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy

fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Revelation 19:10)

Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (Revelation 22:9)

JESUS said:

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matthew 4:10)

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Luke 4:8)

Peter also knew:

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him]. (Acts 10:25)

But Peter took him up, saying, Stand up; I myself also am a man. (Acts 10:26)

However, this “Captain of the LORD's Host” instead tells Joshua to “loose thy shoes from off thy foot; for the place whereupon thou standest [is] holy.”

In the other passage the “Angel of the LORD” appears “in the midst of a burning bush”, but then it is said that it is “GOD” who calls out from “the midst of the burning bush” and says to Moses, “put off thy shoes from off thy feet, for the place where upon thou standest [is] holy ground”, and then Moses “hid his face”, for he “was afraid to look upon GOD” and it was “GOD” who was “come down to deliver” Israel and to lead them personally into the Promised Land.

It is clear that the “Angel of the LORD” [this is not a Created being, but CHRIST JESUS HIMSELF, GOD the SON, the HIGHEST MESSENGER, the SENT OF THE FATHER], also called the “Captain [Ruler] of the LORD's Host” is actually MICHAEL/JESUS.

[9C] “...but surely, as it is written, “No man has seen God...”, Right?”

It is clear that the “Angel of the LORD” [this is not a Created being, but CHRIST JESUS HIMSELF, GOD the SON, the HIGHEST MESSENGER, the SENT OF THE FATHER], also called the “Captain [Ruler] of the LORD's Host” is actually MICHAEL/JESUS, yet what about as John says, “No man has seen GOD at any time”, as some like to quote:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]. (John 1:18)

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (1 John 4:12)

First of all, I want all who read to actually continue reading **John 1:18**, as it completes the thought by saying, “...the only begotten Son, which is in the bosom of the Father, he hath declared [him]”. However, if “no man has seen GOD at any time”, as some declare, then who did the Patriarch's see?:

And he left off talking with him, and God went up from Abraham. (**Genesis 17:22**)

And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (**Genesis 26:24**)

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; (**Genesis 28:13**)

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (**Genesis 32:30**)

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (**Exodus 3:6**)

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (**Exodus 4:5**)

And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them. (**Exodus 6:3**)

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (**Exodus 33:11**)

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, (**Deuteronomy 34:10**)

And Manoah said unto his wife, We shall surely die, because we have seen God. (**Judges 13:22**)

Whom they all saw was MICHAEL/JESUS, for later, John clarifies that “no man has seen the FATHER, save he which is of God”:

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (**John 6:46**)

Captain: Hebrew: “sar” “שָׁרֵךְ”; meaning: “Prince”, “Ruler”, “Chief”, “Leader”, “Captain”, “Ruler of Rulers” [Strong's Concordance] [Gesenius's Lexicon].

So, the definition of “**Captain of the LORD's Host**” can also mean “**Prince of the LORD's Host**”, “**Ruler of the LORD's Host**” and “**Ruler of Rulers of the LORD's Host**”.

This is the perfect description of **Michael/JESUS** as has already been seen, “...**Michael, one of the**

chief princes..." (**Daniel 10:13**), "...Michael your prince..." (**Daniel 10:21**), and "...Michael... the great prince which standeth for the children of thy people..." (**Daniel 12:1**). This word "Captain" is the exact same word used in the "Great Prince", "Prince of Peace", "Prince of the Host" and "Prince of Princes".

Who can the Highest Commander, Prince of the Host, Chief of the "**Angels**", who commands them, be but **Michael/JESUS**, as has already been seen, "...Michael and his angels fought against the dragon..." (**Revelation 12:7**).

Who is it that the "**Armies of Heaven**" follow and are commanded by, and who is it that fights and makes war? **Michael/JESUS**:

And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. (**Revelation 19:11**)

His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. (**Revelation 19:12**)

And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God. (**Revelation 19:13**)

And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. (**Revelation 19:14**)

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. (**Revelation 19:15**)

And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (**Revelation 19:16**)

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (**Revelation 19:19**).

MICHAEL/JESUS and HIS armies...

[9D] The Angel in the Pillar of Fire/Cloud, God in the Pillar of Fire/Cloud

Let us now consider another comparison:

"**The Angel of GOD**" before Israel **[the peoples]** in the **Pillar of Cloud** and **Pillar of Fire** compared to "**the LORD**" before Israel **[the peoples]** in the **Pillar of Cloud** and **Pillar of Fire**:

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (**Exodus 23:20**)

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. (**Exodus 23:21**)

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. (Exodus 23:22)

For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. (Exodus 23:23)

But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. (Exodus 13:18)

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: (Exodus 13:21)

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: (Exodus 14:19)

And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, (Exodus 14:24)

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the LORD] talked with Moses. (Exodus 33:9)

The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. Isaiah 19:1

And all the people saw the cloudy pillar stand [at] the tabernacle door: and all the people rose up and worshipped, every man [in] his tent door. (Exodus 33:10)

[Notice that word, "worshipped" in direct association with the "cloudy pillar"]

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33:11)

And he said, My presence shall go [with thee], and I will give thee rest. (Exodus 33:14)

[compare also to "Come unto me, all [ye] that labour and are heavy laden, and I will give you rest." Matthew 11:28; and "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen." Matthew 28:20]

[Please notice the word "My presence", and go back unto Genesis 3:8, 4:16and see also 1 Chronicles 16:33; Psalms 68:2, etc, many times in Psalms]

And he said unto him, If thy presence go not [with me], carry us not up hence. Exodus 33:15

The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel. Psalms 68:8

Say unto them, Whosoever [he be] of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I [am] the LORD. Leviticus 22:3

Also compare the Great Controversy again in the Book of Job, between CHRIST/MICHAEL [who is the "presence of GOD", "the Angel of HIS presence"] and Satan/Dragon:

And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Job 1:2

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. Job 2:7

"The Angel Of his Presence..."

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isaiah 63:9

Who is the SAVIOUR, REDEEMER, who bare them and us?

Who is "afflicted" for us and them?

JESUS CHRIST, the very "presence of GOD" the "Angel [Messenger] of HIS [the FATHER's] presence".

["If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." John 14:7 and "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?" John 14:9][That is has seen and understands the Character of the Father]

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isaiah 53:4

And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. (Deuteronomy 1:31)

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the vail before the mercy seat, which [is] upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. (Leviticus 16:2)

And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth. (Numbers 12:5)

And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire

by night. (Numbers 14:14)

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; (Deuteronomy 1:30)

[recompare to Joshua and "Captain of the Host of the LORD" Joshua 5:14]

Yet in this thing ye did not believe the LORD your God, (Deuteronomy 1:32)

Who went in the way before you, to search you out a place to pitch your tents [in], **in fire by night**, to shew you by what way ye should go, and **in a cloud by day**. (Deuteronomy 1:33)

For **the LORD thy God walketh in the midst of thy camp, to deliver thee**, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee. (Deuteronomy 23:14)

And **the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.** (Deuteronomy 31:15)

Moreover **thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.** (Nehemiah 9:12)

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: (Nehemiah 9:13)

Yet **thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.** (Nehemiah 9:19)

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance [that] he gave them. (Psalms 99:7)

Another reference is found in **Revelation** speaking of the same Person, Jesus, using the same language, the very Person which asked Daniel to seal a portion of His book, comes down with that portion laid open in His hand, notice also the other characteristics associate, rainbow and face as the sun, both of which are references to Jesus who is God, the Son:

And I saw another **mighty angel come down from heaven, clothed with a cloud:** and a rainbow [was] upon his head, and his face [was] as it were the sun, and **his feet as pillars of fire:** Revelation 10:1

One passage says that the “**Angel of the GOD**” went before Israel **in the Pillar of a Cloud by Day and in the Pillar of Fire by Night**, while the other passage says that the “**LORD**” did so, while another says that “**thou LORD art seen face to face**”.

Also notice, “**he will not pardon your transgressions...**” (Exodus 23:21).

The passage **does not say** “**he cannot pardon your transgressions**” but says, “**he will not pardon**”.

Who is the only one able to pardon transgressions? GOD alone.

Also notice, "...my name [is] in him. ..." (Exodus 23:21). This is somewhat reminiscent of John:

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. (John 5:43)

...and Hebrews:

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (Hebrews 1:4)

...and "...shall call his name Immanuel" [Isaiah 7:14]

...and "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matthew 1:23

[see also Psalms 46:7,11, "The LORD of Hosts [is] with us"]

...and "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" Matthew 28:19, etc.

Who was it at Mt. Sinai in that burning bush? Michael/JESUS:

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (Exodus 3:8)

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:14)

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. (Exodus 3:15)

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. (Exodus 4:5)

Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that doth speak: behold, [it is] I. (Isaiah 52:6)

Your father Abraham rejoiced to see my day: and he saw [it], and was glad. (John 8:56)

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (John 8:58) [AND MANY MORE TEXTS UPON REQUEST]

[9E] The Wonderful Name:

"The Angel of the LORD", whose name is "Wonderful" and "CHRIST JESUS", whose name is "Wonderful":

"And the angel of the LORD appeared..." Judges 13:3;p

"...A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name:" Judges 13:6;p

"Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us..." Judges 13:8;p

"And God hearkened to the voice of Manoah; and the angel of God came again unto the woman..." Judges 13:9;p

"And the angel of the LORD ..." Judges 13:13;p

"And Manoah said unto the angel of the LORD...". Judges 13:15;p

"And the angel of the LORD ... offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD." Judges 13:16;p

"And Manoah said unto the angel of the LORD, What [is] thy name,..." Judges 13:17;p

And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret ["wonderful", "extraordinary", "marvellous"; see Strong's Concordance]? Judges 13:18

"...the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground." Judges 13:20;p

But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD. Judges 13:21

"...We shall surely die, because we have seen God." Judges 13:22;p

But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these [things], nor would as at this time have told us [such things] as these. Judges 13:23

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah 9:6

Wonderful: Hebrew: "pele'" "פֶּלֶף"; meaning: "wonderful", "marvel", "extraordinary"; from Hebrew: "pala'" "פָּלָא"; meaning: "wonderful", "marvellous", "extraordinary" [Strong's Concordance] [Gesenius's Lexicon].

Wonderful: Hebrew: “*pil’iy*” פָּلִיָּה; meaning: “wonderful”, “extraordinary”, “incomprehensible”; from Hebrew: “*pala*” פָּלָא; meaning: “wonderful”, “marvellous”, “extraordinary” [Strong’s Concordance] [Gesenius’s Lexicon].

In one, the “**Angel of the LORD**” appears and when asked his name, he says “**it [is] secret**” [“wonderful”, “marvellous”, “extraordinary”] and it is said of **CHRIST JESUS** that HIS name will be called “**Wonderful**”.

Both words used mean the same thing and are from the same root. Manoah said that he and his wife had seen “**GOD**”, speaking of the “**Angel of the LORD**”.

MICHAEL/JESUS has a more excellent name as already seen, “...a more excellent name...” **Hebrews 1:4**.

Also compare to: **And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name?** And he blessed him there. **Genesis 32:29**

Jacob asks the very same question as Manoah **[Judges 13:7-8]**.

“**The Angel of HIS Presence**” is called the one who, in his pity and love, saves and redeems from all evil and **GOD** is the **Only Saviour and Redeemer** and **JESUS** is called the **Saviour and Redeemer**:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. **Genesis 28:12**

And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; **Genesis 28:13**

Jesus Christ is Jacob's Ladder:

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. **John 1:51**

Who hath ascended up into heaven, or descended?...who hath established all the ends of the earth? **what [is] his name, and what [is] his son's name,** if thou canst tell? **Proverbs 30:40**

[9F] The Redeeming “**Angel**”, the God of Abraham, Isaac and Jacob, God of Israel:

...God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, “**Genesis 48:3;p**

“The Angel which redeemed me from all evil...” **Genesis 48:16;p**

For he said, Surely they [are] my people, children [that] will not lie: **so he was their Saviour.** **(Isaiah 63:8)**

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. **Isaiah 63:9**

"...I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm..." **Exodus 6:6;p**

"...like Israel, whom God went to redeem for a people to himself, and to make him a name... which thou redeemedst to thee from Egypt, [from] the nations and their gods?" **2 Samuel 7:23;p**

"...people Israel, whom God went to redeem [to be] his own people..." **1 Chronicles 17:21;p**

"...O LORD, my strength, and my redeemer." **Psalms 19:14;p**

Redeem Israel, O God, out of all his troubles. **Psalms 25:22**

And they remembered that God [was] their rock, and the high God their redeemer. **Psalms 78:35**

And he shall redeem Israel from all his iniquities. **Psalms 130:8**

"...Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation." **Isaiah 25:9;p**

"...I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel." **Isaiah 41:14;p**

I, [even] I, [am] the LORD; and beside me [there is] no saviour. **Isaiah 43:11**

"...the LORD, your redeemer, the Holy One of Israel..." **Isaiah 43:14;p**

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God. **Isaiah 44:6**

"...the LORD, thy redeemer, and he that formed thee from the womb, I [am] the LORD that maketh all [things]; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;" **Isaiah 44:24;p**

"...I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me." **Isaiah 45:21;p**

[As for] our redeemer, the LORD of hosts [is] his name, the Holy One of Israel. **Isaiah 47:4**

"...the LORD, thy Redeemer, the Holy One of Israel; I [am] the LORD thy God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go. **Isaiah 48:17**

"...the LORD, the Redeemer of Israel, [and] his Holy One ... the LORD that is faithful, [and] the Holy One of Israel, and he shall choose thee." **Isaiah 49:7;p**

"...I the LORD [am] thy Saviour and thy Redeemer, the mighty One of Jacob." **Isaiah 49:26;p**

For thy Maker [is] thine husband; the LORD of hosts [is] his name; and thy Redeemer the Holy

One of Israel; The God of the whole earth shall he be called. Isaiah 54:5

[CHRIST JESUS is the Husband, the Bridegroom, ask for section on JESUS is GOD, the SON]

"...I have mercy on thee, saith the LORD thy Redeemer." **Isaiah 54:8;p**

... see also passages on the Redeemer and Saviour:

And **the Redeemer** shall come to Zion, and unto them that turn from transgression in Jacob, saith **the LORD**. **Isaiah 59:20**

"...I the **LORD** [am] thy Saviour and thy **Redeemer**, the **mighty One of Jacob.**" **Isaiah 60:16;p**

"...O **LORD**, [art] our father, our redeemer; thy name [is] from everlasting." **Isaiah 63:16;p**

"...for **I** [am] with thee to save thee and to deliver thee, saith the **LORD.**" **Jeremiah 15:20;p**

And **I will deliver thee** out of the hand of the wicked, and **I will redeem thee** out of the hand of the terrible. **Jeremiah 15:21**

"Their **Redeemer** [is] strong; the **LORD** of hosts [is] his name..." **Jeremiah 50:34;p**

And Thomas answered and said unto him [JESUS], My Lord and my God. **John 20:28**

"**Him** hath God [the Father] exalted with his right hand [to be] a **Prince and a Saviour...**" **Acts 5:31;p**

"...God according to [his] promise raised unto Israel **a Saviour, Jesus:**" **Acts 13:23;p**

"**To redeem** them that were under the law..." **Galatians 4:5;p**

"...the **Saviour, the Lord Jesus Christ:**" **Philippians 3:20;p**

"...**God our Saviour, and Lord Jesus Christ...**" **1 Timothy 1:1;p**

"...our **Saviour Jesus Christ...**": **2 Timothy 1:10;p**

"...**Lord Jesus Christ our Saviour.**" **Titus 1:4;p**

"...the glorious appearing of **the great God and our Saviour Jesus Christ;**" **Titus 2:13;p**

"Who gave himself for us, that **he might redeem us from all iniquity...**" **Titus 2:14;p**

"...**Jesus Christ our Saviour;**" **Titus 3:6;p**

"...**God and our Saviour Jesus Christ:**" **2 Peter 1:1;p**

"...**our Lord and Saviour Jesus Christ.**" **2 Peter 1:11;p**

"...the Lord and Saviour Jesus Christ..." 2 Peter 2:20;p

"...our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen." 2 Peter 3:18;p

In one passage the “Angel of HIS Presence” saves and redeems from "all evil" [Genesis 48:16] in HIS love and pity, yet also that only GOD is the Saviour and Redeemer, who “...he might redeem us from all iniquity...” [Titus 2:14;p].

Still, the LORD is the Saviour and Redeemer and further, that it is CHRIST JESUS who is the Saviour and Redeemer from all iniquity and evil.

MICHAEL is CHRIST JESUS, the very "presence of GOD", the HIGHEST MESSENGER of the FATHER's Love, and the Love of GOD.

It is said of the “Angel”, “In all their affliction he was afflicted ...he bare them, and carried them all the days of old.” Isaiah 63:9

Who is it that is afflicted for us, bears and carries us? CHRIST JESUS:

"... the LORD thy God bare thee..." Deuteronomy 1:31;p

And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]. Isaiah 46:4

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. Isaiah 53:5

... he shall bear their iniquities. Isaiah 53:11;p

... so he was their Saviour. Isaiah 63:8;p

MICHAEL [WHO IS LIKE UNTO GOD?] What is HIS name? How Shall We Call HIM?

"...The LORD, The God of hosts, [is] his name ... Wonderful ... The King Of Glory ... IMMANUEL..."

Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression ... Micah 7:18;p

[9G] "The LORD rebuke thee." - with subsection Moses Resurrection

MICHAEL rebukes satan [the accuser] saying, “the LORD rebuke thee.”

Both “the Angel of the LORD” [JESUS CHRIST/MICAHEL] and the “LORD” rebukes Satan saying, “the LORD rebuke thee.”

The Great Controversy between CHRIST/MICHAEL and satan here with Joshua the

Highpriest:

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. (Zechariah 3:1)

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire? (Zechariah 3:2)

Now Joshua was clothed with filthy garments, and stood before the angel. (Zechariah 3:3)

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. (Zechariah 3:4)

And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. (Zechariah 3:5)

The "LORD said unto Satan..." "...the LORD rebuke thee...". Satan was there to "resist him" [CHRIST JESUS] [for this was none other than the "LORD that hath chosen Jerusalem"] for what HE was about to do for Joshua the Highpriest who was "clothed with filthy garments" and had "iniquity".

The "filthy garments" represented the unrighteousness of Joshua and his "iniquity" [sin], also his character and works [Isaiah 64:6]. Clothing in scripture is a symbol of the character. White raiment is a symbol of CHRIST's spotless character, HIS perfect righteousness. Notice that this "angel" and "angel of the LORD" that Joshua the Highpriest stands before is the one who "have caused thine iniquity to pass from" him. Who alone can forgive sin? [Mark 2:7; Luke 5:21; Psalms 51:4; etc] This is no mere being before Joshua, but it is CHRIST JESUS HIMSELF, and satan stands against them, accusing of the "iniquity" of the Highpriest Joshua.

It is the same with Moses...

MICHAEL THE ARCHANGEL [JESUS CHRIST, the RESURRECTION and the LIFE], also says the same when contending with Satan over the body of Moses.

MICHAEL/CHRIST came to resurrect Moses and to take him from the clutches of the grave, death and satan, see [Romans 5:14]

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Jude 1:9)

In Zechariah it says the "LORD" rebukes Satan, who is resisting HIM, by saying, "the LORD rebuke thee" and in Jude, concerning MICHAEL/JESUS who is contending with a resisting Satan, says, "the LORD rebuke thee."

Notice the "Angel" before Joshua the High Priest says, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment.". JESUS gives us HIS righteousness and takes away our iniquity:

Hide thy face from my sins, and blot out all mine iniquities. (Psalms 51:9)

And he shall redeem Israel from all his iniquities. (Psalms 130:8)

Let thy priests be clothed with righteousness; and let thy saints shout for joy. (Psalms 132:9)

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels. (Isaiah 61:10)

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. (Jeremiah 33:8)

Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be builded. (Ezekiel 36:33)

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Micah 7:19)

[Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. (Romans 4:7)

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (Hebrews 8:12)

And their sins and iniquities will I remember no more. (Hebrews 10:17)

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5)

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Revelation 3:18)

And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. (Revelation 4:4)

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; (Revelation 7:9)

And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. (Revelation 19:14)

Please, also notice that MICHAEL would not bring against Satan, even at this time, a “railing

accusation”:

Railing: Greek: “**blasphēmia**” “βλασφημία”; meaning: “slander”, “impious speech”, “blasphemy” from Greek: “**blasphēmos**” “βλάσφημος”; meaning: “speaking evil”, “reproachful speech”, “slanderous accusation” [Strong’s Concordance] [Thayer’s Lexicon].

Since **MICHAEL** is **JESUS**, HE would not even sin before HIS incarnation by speaking evil or blaspheming.

The word “**angel**” simply means “**messenger**”, and has no other inherent connotation in it. It can refer to Jesus/ Michael - GOD [the Son, Uncreated Creator], or even of the Holy Spirit [God, Uncreated Creator], being “**sent**” from the Father [God, Uncreated Creator], or it may also refer to man, or to an “**angel**” [angelic being of the heavenly host, a created being]. The context always dictates to the additional connotation that word “**angel**” is to have throughout. We shall come to this a bit later for specific examples and comparisons.

Again, the context is speaking of the Father and of the Son [both Uncreated Creator; **Hebrews 1:8**], and so when we come to **Hebrews 1:5** and its “**angel**” passage [already knowing that the word “**angel**” simply means “**messenger**”, and it is the context which further declares connotation], we then consider the context, that this “**angel**” passage is referring to those “**angels**” which are of the created Heavenly Host, like Gabriel, Cherubim, Seraphim, Lucifer etc. For the passages of **Hebrews** are showing how Christ Jesus [GOD, the Son] is above all that which is created, He is ruler [some passages KJV use the word “prince” “sar”] of all.

Just so if other people ask, No, Christ Jesus never committed any sin, at any point ever, neither before, nor after taking upon himself humanity.

“...lamb shall be without blemish...” [Exodus 12:5]

“...the innocent blood...” [Matthew 27:4]

“... lo, nothing worthy of death is done unto him.” [Luke 23:15]

“... this man hath done nothing amiss.” [Luke 23:41]

“...I have kept my Father's commandments...” [John 15:10]

“... I find in him no fault [at all].” [John 18:38]

“... I find no fault in him.” [John 19:4]

“... I find no fault in him.” [John 19:6]

“...the obedience of one...” [Romans 5:19]

“...who knew no sin...” [2 Corinthians 5:21]

“...without sin.” [Hebrews 4:15]

"...[who is] holy, harmless, undefiled, separate from sinners..." [Hebrews 7:26]

"Who did no sin, neither was guile found in his mouth:" [1 Peter 2:22]

"...in him is no sin." [1 John 3:5]

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God..." Hebrews 9:4;

Also, who is the only one with the power to Resurrect the Dead?

We see that Moses was raised from the Dead and the Grave by MICHAEL [whose voice can raise the dead, 1 Thessalonians 4:16; see section [9A] The LORD descends, A Shout, A Voice, A Resurrection]? We have only Turn to the Gospels to see further evidence:

And, behold, there appeared unto them Moses and Elias talking with him. (Matthew 17:3) [Elijah never died, for he was translated alive and taken up into Heaven]

And there appeared unto them Elias with Moses: and they were talking with Jesus. (Mark 9:4) - take careful note that this appearance of Moses and Elijah was no mere dream or vision, but truly happened -

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. Luke 9:32

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (Mark 9:10)

"Nevertheless death reigned from Adam to Moses..." (Romans 5:14;p), for we see that Christ Jesus/Michael Raised Moses and was the first to be so raised in such a fashion and taken to heaven, for Enoch and Elijah never died, while others were raised and died again, awaiting their resurrection still in sleep, and there was only one other instance, at Jesus own resurrection that He raised others around Jerusalem and took them with Him when He ascended at the Mt of Olives as the Firstfruits unto God....

[There is an awesome typology given here at the Mount of Transfiguration [Moses, Elijah and Jesus, all glorified] that Peter also addresses in His epistles, which can be discussed later]

How can Moses be raised before Jesus some will ask? Well, other than the texts clearly stating so, Moses was raised in promise of the fulfillment of Christ's own resurrection to come ["he was raised to immortal life, holding his title in the name of the Redeemer"], and thus even appears on the Mount of Transfiguration raised, being sent of the Father, and so speaking with Christ Jesus who was about to go to Jerusalem to die and be raised. Moses could not have been raised beforehand otherwise. Therefore, all who are raised, are only raised because Christ Jesus was crucified, died and was raised [He being the firstfruits, and firstborn [iow, the pre-eminent]], etc.

Moses Resurrection:

Look at the OT texts, in regards to Moses death and burial:

Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan... Deuteronomy 4:21;p

But I must die in this land, I must not go over Jordan... Deuteronomy 4:22;p

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. Deuteronomy 34:5

And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. Deuteronomy 34:6

Notice that it was "the LORD" who buried Moses "in a valley in the land of Moab", so that "no man knoweth of his sepulchre unto this day." Christ Jesus/Michael kept the burial place of Moses a secret, so that they [the peoples Israel] would not seek to worship him in death, nor his place of burial.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:9

Notice that Michael ["Who is like unto God?"], contends with the devil who is resisting Him about raising Moses to life, hence "disputed about the body of Moses". For the devil [satan] claimed Moses was his captive in death ["...him that had the power of death, that is, the devil." Hebrews 2:14;p], since Moses had sinned in striking the rock twice, disobeying the LORD, who had said, only speak to it [Numbers 20:8].

Since Christ Jesus is Michael, we know that JESUS is the "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" John 11:25;p

We see that Moses was raised from the Dead and the Grave by MICHAEL [for whose voice can raise the dead?, "the Lord himself shall descend from heaven ...with the voice of the archangel...the dead in Christ shall rise..." 1 Thessalonians 4:16;p]?

Turning to the Gospels:

...Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, Matthew 17:1;p

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. Matthew 17:2

"transfigured before them", in their direct eyesight.

And, behold, there appeared unto them Moses and Elias talking with him. (Matthew 17:3)[Elijah never died, for he was translated alive and taken up into Heaven]

"behold": "idou" "ἰδού"; meaning: "1) behold, see, lo[ok]" [Strong's Concordance] [see also Thayer's Lexicon and Vine's Expository]

"appeared": "optanomai" "όπτανομαι"; meaning: "1) to look at, behold; 2) to allow one's self to be seen, to appear" [Strong's Concordance] [see also Thayer's Lexicon and Vine's Expository]

And when the disciples heard [it], they fell on their face, and were sore afraid. Matthew 17:6

And when they had lifted up their eyes, they saw no man, save Jesus only. Matthew 17:8

Notice, that after falling upon their faces and hiding, they then lifted their "eyes" and "saw no man, save jesus only", which means that they had literally seen two others [context], namely Moses and Elijah [Elias] before.

And there appeared unto them Elias with Moses: and they were talking with Jesus. (Mark 9:4) - take careful note that this appearance of Moses and Elijah was no mere dream or vision, but truly happened -

They saw "Moses" actually "talking with Jesus".

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. Luke 9:32

Notice this passage says that they were "awake" [and some translations say, "fully awake"; ASV, BBE, DET, WEB, etc] and "saw his glory" and "the two men that stood with him".

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (Mark 9:10)

Notice, that once they had seen the resurrected Moses and the Translated Elijah [Elias], they [Peter, James and John] then questioned Jesus on their resurrection, saying "the rising from the dead should mean"... , for they had truly seen Moses "ris[en] from the dead" and glorified in white raiment.

...Now to Peter's later account.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 Peter 1:16

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 2 Peter 1:17

And this voice which came from heaven we heard, when we were with him in the holy mount. 2 Peter 1:18

Notice, Peter specifically says that they were "with him [Jesus] in the holy mount" and were "eyewitnesses" [they literally saw the event] of the Transfiguration of Jesus Christ, and "heard" "the voice" [of the Father].

"eyewitnesses": "epoptēs" "ἐπόπτης"; meaning: "1) an overseer, inspector; 2) spectator, eye witness of anything" [Strong's Concordance]; "...to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ." Thayer's lexicon];

"Eyewitness: primarily "an overseer" (epi, "over"), then, a "spectator, an eye-witness" of anything, is used in 2 Peter 1:16 of those who were present at the transfiguration of Christ. ... Cp. epopteuo, "to behold," 1 Peter 2:12, 3:2." [Vine's Expository]

"Nevertheless death reigned from Adam to Moses..." (Romans 5:14;p), for we see that Christ Jesus/Michael Raised Moses, for Enoch and Elijah never died, [There is an awesome typology given here [Moses, Elijah and Jesus, all glorified] that Peter also addresses in His epistles, which can be discussed later], while others were raised and died again, awaiting their resurrection still in sleep [as all of scripture describes], but yet others like the Saducees of old, are actually denying the resurrection, by teaching the spiritism of Roman [Platonic dualism] theology....

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Matthew 22:23

Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Mark 12:18

Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him, Luke 20:27

"For the Sadducees say that there is no resurrection..." Acts 23:8;p

...yet we see Jesus said to them...

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. Matthew 22:29

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, Matthew 22:31

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? Mark 12:26

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Luke 20:35

Neither can they die any more ... Luke 20:36;p

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham... Isaac, and ... Jacob. Luke 20:37;p

For he is not a God of the dead, but of the living: for all live unto him. Luke 20:38

He is not the God of the dead, but the God of the living: ye therefore do greatly err. Mark 12:27

[9H] Those who wrestle with GOD, Those who wrestle the Angel, The New Name:

Let us look now at the "man" [who wrestles with Jacob] who gives a new name and compare to

ALMIGHTY GOD who gives a new name:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
(Genesis 32:24)

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. (Genesis 32:25)

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. (Genesis 32:26)

And he said unto him, What [is] thy name? And he said, Jacob. (Genesis 32:27)

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. (Genesis 32:28)

And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. (Genesis 32:29)

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:30)

Jacob says unto the "man", "Tell [me], I pray thee, thy name.". See also Manoah, et al., who asked the same of CHRIST JESUS that came down unto them.

Jacob declares, "I have seen God face to face, and my life is preserved." This was no ordinary being, or "man", this was GOD ALMIGHTY - JESUS CHRIST, the very "angel" "of the LORD" [SON of the FATHER].

"And God appeared unto Jacob again ... blessed him." (Genesis 35:9;p)

And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. (Genesis 35:10)

"And God said unto him, I [am] God Almighty: be fruitful and multiply..." (Genesis 35:11;p)

[Notice, "fruitful and multiply", compare to Genesis and Abraham, etc]

And God went up from him in the place where he talked with him. (Genesis 35:13)

"...by his strength he had power with God:" (Hosea 12:3;p)

Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Bethel, and there he spake with us; (Hosea 12:4)

Even the LORD God of hosts; the LORD [is] his memorial. (Hosea 12:5)

"...the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect." (Genesis 17:1;p)

And I will make my covenant between me and thee, and will multiply thee exceedingly. (Genesis 17:2)

And Abram fell on his face: and God talked with him, saying, (Genesis 17:3)

"Neither ... called Abram, but thy name shall be Abraham..." (Genesis 17:5;p)

"And God said unto Abraham ... thou shalt not call her name Sarai, but Sarah [shall] her name [be]." (Genesis 17:15;p)

And he left off talking with him, and God went up from Abraham. (Genesis 17:22)

"... the LORD the God, who didst choose Abram ... gavest him the name of Abraham;" (Nehemiah 9:7;p)

"...thou shalt be called by a new name, which the mouth of the LORD shall name." (Isaiah 62:2;p)

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. (Isaiah 62:4)

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona..." (Matthew 16:17;p)

"And I say also unto thee, That thou art Peter..." (Matthew 16:18;p)

"...To him that overcometh will I give ... will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]." (Revelation 2:17;p)

"...I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name." (Revelation 3:12;p)

A “man” wrestles with Jacob and gives him a new name, “Israel”. ALMIGHTY GOD gives the new name to Abram and Sarai, being “Abraham and Sarah”. JESUS gives a new name to Simon, “Peter”. GOD went up from them and Jacob said he had seen GOD face to face. Saul meets CHRIST JESUS, now called “Paul”, after the road to Damascus event:

Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him, (Acts 13:9)

Christ/Michael is that messenger, of the Father...

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. Malachi 3:1

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Hebrews 3:1

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. **Isaiah 63:9**

[9I] The Person who sees, hears, blesses, multiplies, and who is always with us:

Let us now look at "**The Angel of the LORD**" and "**The Angel of GOD**" passages and compare further:

"And the angel of the LORD found her ..." (**Genesis 16:7;p**) [asking questions, as Jesus/God does throughout]

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?... (**Genesis 16:8;p**)

"And the angel of the LORD said unto her...". (**Genesis 16:9;p**)

And the angel of the LORD said unto her, I will multiply thy seed exceedingly... (**Genesis 16:10;p**)

And the angel of the LORD said unto her, ... the LORD hath heard thy affliction. (**Genesis 16:11;p**)

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? (**Genesis 16:13**)

... well was called Beerlahairoi... (**Genesis 16:14;p**)

Beerlahairoi: Hebrew: "Bē'er la-Chay Ro'iy" "בֵּר לְחַי רֹאֵי"; meaning: "well of the Living One seeing me" [Strong's Concordance] or "well of the life of vision" [Gesenius's Lexicon].

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is]. (**Genesis 21:17**)

"...I will make him a great nation." (**Genesis 21:18;p**)

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I. (**Genesis 22:11**)

[Compare to, "Jacob, Jacob..." [**Genesis 46:2**] and "Moses, Moses..." [**Exodus 3:4**] and "Simon, Simon..." [**Luke 22:31**] and "Martha, Martha..." [**Luke 10:41**] and "Saul, Saul..." [**Acts 9:4, 22:7, 26:14**] and "My God, My God..." [**Psalms 22:1; Matthew 27:46; Mark 15:34**]]

"...I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from

me." (Genesis 22:12;p)

And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen. (Genesis 22:14)

And the angel of the LORD called unto Abraham out of heaven the second time, (Genesis 22:15)

And said, By myself have I sworn, saith the LORD... (Genesis 22:16;p)

"...I will bless thee, and in multiplying I will multiply thy seed ..." (Genesis 22:17;p)

"...thou hast obeyed my voice." (Genesis 22:18;p)

Jehovahjireh: Hebrew: “Yĕhovah yireh” “יהוה יראֵה”; meaning: “YHVH sees” [Strong's Concordance].

And the angel of God spake ... (Genesis 31:11;p)

"...I have seen all that Laban doeth..." (Genesis 31:12;p)

I [am] the God of Bethel, where thou anointedst the pillar, [and] ... vowedst a vow unto me: ... (Genesis 31:13;p)

And Jacob vowed a vow, saying, If God will be with me... (Genesis 28:20;p)

...then shall the LORD be my God: (Genesis 28:21;p)

And this stone ... shall be God's house: and ... I will surely give the tenth unto thee. (Genesis 28:22;p)

And God came unto Balaam at night, ... but yet the word which I shall say unto thee, that shalt thou do. (Numbers 22:20;p)

And God's anger was kindled ... and the angel of the LORD stood in the way for an adversary against him... (Numbers 22:22;p)

And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand... (Numbers 22:23;p)

But the angel of the LORD stood in a path of the vineyards... (Numbers 22:24;p)

And when the ass saw the angel of the LORD... (Numbers 22:25;p)

And the angel of the LORD went further, and stood in a narrow place, where [was] no way to turn either to the right hand or to the left. (Numbers 22:26)

And when the ass saw the angel of the LORD... (Numbers 22:27;p)

And the LORD opened the mouth of the ass... (Numbers 22:28;p)

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.
(Numbers 22:31)

And the angel of the LORD said unto him, Wherfore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me: (Numbers 22:32) [Notice, "perverse before me"]

And the ass saw me, ..., surely now also I had slain thee, and saved her alive. (Numbers 22:33;p)

And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. (Numbers 22:34)

And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. (Numbers 22:35) [speaking only the words of the LORD, neither adding, neither subtracting]

And Balaam said unto Balak... the word that God putteth in my mouth, that shall I speak.
(Numbers 22:38;p)

And God met Balaam... (Numbers 23:4;p)

And the LORD put a word in Balaam's mouth,... (Numbers 23:5;p)

... Must I not take heed to speak that which the LORD hath put in my mouth? (Numbers 23:12;p)

...while I meet [the LORD] yonder. (Numbers 23:15;p)

And the LORD met Balaam, and put a word in his mouth,...(Numbers 23:16;p)

But Balaam answered... All that the LORD speaketh, that I must do? (Numbers 23:26;p)

And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. (Judges 2:1)

...but ye have not obeyed my voice:... (Judges 2:2;p)

... I will not drive them out from before you; ... (Judges 2:3;p)

...the angel of the LORD spake these words ... (Judges 2:4;p)

"...they sacrificed there unto the LORD." (Judges 2:5;p)

"And there came an angel of the LORD..." (Judges 6:11;p)

And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee,

thou mighty man of valour. (**Judges 6:12**)

And Gideon said unto him, Oh my Lord, if the LORD be with us, ... saying, Did not the LORD bring us up from Egypt? but now the LORD ... (**Judges 6:13;p**)

And the LORD looked upon him, ... have not I sent thee? (**Judges 6:14;p**)

...Oh my Lord, ... (**Judges 6:15;p**)

And the LORD said unto him, Surely I will be with thee,... (**Judges 6:16;p**)

...If now I have found grace in thy sight, then shew me a sign that thou talkest with me. (**Judges 6:17;p**)

Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set [it] before thee... (**Judges 6:18;p**)

And Gideon went in... and presented [it]. (**Judges 6:19;p**)

And the angel of God said unto him, Take ... and lay [them] upon this rock, and pour out the broth... (**Judges 6:20;p**)

Then the angel of the LORD put forth the end of the staff ... consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. (**Judges 6:21;p**) [the gift sacrifice was accepted, even in a burnt offering]

"...an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face." (**Judges 6:22;p**)

And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die. (**Judges 6:23**)

"Then Gideon built an altar there unto the LORD, and called it Jehovahshalom..." (**Judges 6:24;p**)

Jehovahshalom: Hebrew: “**Yĕhavah shalōm**” “יהוה שלום”; meaning: “YHVH is peace” [Strong's Concordance].

Many texts say the “**Angel of the LORD**” and “**Angel of GOD**” which are seen speaking in the first person, “**I will bless...**”, “**I will multiply...**”, “**I will be with thee...**”, “**Have I not sent thee?**”, “**Ye have not obeyed my voice...**”, “**By myself I have sworn...**”, “**I will make him a great nation...**” and are always connected directly with GOD HIMSELF:

...of the covenant which God made with our fathers, saying unto Abraham, ... (**Acts 3:25;p**).

These are JESUS CHRIST/MICHAEL.

[10] Questions and Answers; about Michael Archangel/Jesus Texts

[10A] **Question 1:** Did MICHAEL/JESUS need help in fighting against Satan who was interfering with the Kings of Persia?:

But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Daniel 10:13

Answer 1:

No. It was the created angelic being "Gabriel" [withstood me] who needed the aid of MICHAEL/JESUS to fend off Satan [prince of the Kingdom of Persia] from interfering with the Kings of Persia, let us look at some context of this verse to see this and fill in some background:

But the prince of the kingdom of Persia [Satan] withheld me [Gabriel] one and twenty days: but, lo, Michael [Pre-incarnate JESUS], one of the chief princes, came to help me [Gabriel]; and I [Gabriel] remained there with the kings of Persia. (Daniel 10:13)

How can we be sure of this? By the context:

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing [was] true, but the time appointed [was] long: and he understood the thing, and had understanding of the vision. Daniel 10:1

In those days I Daniel was mourning three full weeks. Daniel 10:2

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. Daniel 10:3

And in the four and twentieth day of the first month, as I was by the side of the great river, which [is] Hiddekel; Daniel 10:4

Daniel has a vision, which follows up the previous ones in Daniel 2, 7, 8 [Chapter 8's vision is not completely explained and is explained further in Chapter 9]

Then Daniel sees JESUS CHRIST/MICHAEL HIMSELF in vision. How shall we know this?

By comparing scripture with scripture [However, to know this for sure and to fully answer this question, it will be further addressed in a question and answer to come.]

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: Daniel 10:5

His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. Daniel 10:6

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Daniel 10:7

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for

my comeliness was turned in me into corruption, and I retained no strength. **Daniel 10:8**

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. **Daniel 10:9**

Daniel, upon seeing this "great vision" of JESUS CHRIST/MICHAEL, faints. These passages will be later compared to others in a following question and answer, so that all may know for certain that Daniel, indeed saw CHRIST JESUS.

But now, after fainting, another "hand touched" Daniel. Who is this? It is "Gabriel". This very same "hand" of the angelic created being "Gabriel" also comes to Daniel, being "sent" of JESUS CHRIST, in his other visions to help Daniel to "understand" the visions.

Compare Daniel Seeing JESUS/MICHAEL then fainting afterwards and getting help by Gabriel being sent of JESUS, "then was I in a deep sleep on my face, and my face toward the ground" in **Daniel 10:9** and Compare to **Daniel 8:18** "I was in a deep sleep on my face toward the ground"

Daniel then speaks with Gabriel:

Compare "I am come for thy words" in **Daniel 10:12**, also "sent" in **Daniel 10:11** to **Daniel 9:21** "being caused to fly swiftly" and **Daniel 9:22** "And he informed [me], and talked with me" and **Daniel 9:23** "I am come to shew [thee]" and **Daniel 8:17** "So he came near where I stood"

Compare "hand" in **Daniel 10:10** to **Daniel 9:21** "touched me" and **Daniel 8:18** "he touched me, and set me upright"

Compare "understand" in **Daniel 10:11-14** to **Daniel 9:22** "skill and understanding" and **Daniel 9:23** "therefore understand the matter, and consider the vision." and **Daniel 9:25** "Know therefore and understand" and **Daniel 8:16** "make this [man] to understand the vision" and **Daniel 8:17** "Understand, O son of man" and **Daniel 8:19** "Behold, I will make thee know" and **Daniel 7:16** "So he told me, and made me know the interpretation of the things."

Compare "for from the first day that thou didst set thine heart" and "to chasten thyself before thy God" and "thy words were heard" in **Daniel 10:12** to **Daniel 9:23** "At the beginning of thy supplications the commandment came forth" and **Daniel 8:15** "sought for the meaning" and **Daniel 7:16** "asked him the truth of all this" and **Daniel 7:19** "Then I would know the truth of the fourth beast"

Compare "O man greatly beloved" in **Daniel 10:19** to **Daniel 9:21** "for thou [art] greatly beloved"

Compare "like the appearance of a man" in **Daniel 10:18** to **Daniel 9:21** "even the man Gabriel, whom I had seen in the vision at the beginning" and **Daniel 8:15** "behold, there stood before me as the appearance of a man" and **Daniel 8:16** "Gabriel" and **Daniel 7:16** "one of them that stood by"

And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my hands. **Daniel 10:10**

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **Daniel 10:11**

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. **Daniel 10:12**

But the prince of the kingdom of Persia [Satan] withheld me [Gabriel] one and twenty days: but, lo, Michael [Pre-incarnate JESUS], one of the chief princes, came to help me [Gabriel]; and I [Gabriel] remained there with the kings of Persia. **(Daniel 10:13)**

Gabriel continues speaking to Daniel about events happening and yet to occur:

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days. **Daniel 10:14**

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. **Daniel 10:15**

And, behold, [one] like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. **Daniel 10:16**

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. **Daniel 10:17**

Then there came again and touched me [one] like the appearance of a man, and he strengthened me, **Daniel 10:18**

And said, O man greatly beloved, fear not: peace [be] unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. **Daniel 10:19**

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. **Daniel 10:20**

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me [Gabriel] in these things, but Michael your prince. **Daniel 10:21**

Notice that this last text in **Daniel 10** again verifies that **MICHAEL/JESUS** is more knowledgable than **Gabriel** [and of course, He - Jesus - is God!], who has been speaking with Daniel the whole time about future events and prophecy. Notice that this text reveals that **MICHAEL/JESUS** is Daniels "Prince" ["your prince"]. The very "**MESSIAH THE PRINCE**".

Please refer back to the section **[5] The Two Princes** for more "Prince" texts of **MICHAEL/JESUS**.

We will also notice that in the Hebrew, there is no Chapter division, and **Chapter 11**, we see

Gabriel continuing to speak...

Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.
Daniel 11:1

And now will I shew thee the truth. ... Daniel 11:2;p etc.

Let us now address an objection that usually shows up here that sometimes is raised in regards to **Question 1**.

Some have said that the passage in **Daniel 10:21** and **Daniel 11:1** show that it was **MICHAEL** who needed help because of the verse which says, "...I, stood to confirm and to strengthen him" **[Daniel 11:1;p]**, and these take the words "strengthen him" and use them to say that "**Gabriel**" strengthened "**MICHAEL**", the "**him**", but let us look even closer at these two texts to see that this is not so:

Yet, **Jesus [Michael]** was not the one who needed help as the **Answer to Question 1** shows, but so that we may further see that...

The context reveals that it was **Gabriel**, who warred against **Satan** and needed the assistance from **Michael [Jesus]**, and it was then that **Gabriel** came to **Daniel**, after being waylaid, and finally comes to "stand" for, "confirm" and to "strengthen" the "King of Persia", "Darius the Mede", the very "**him**" of the same verse in **Daniel 11:1**.

But the prince of the kingdom of Persia [Satan] withheld me [Gabriel] one and twenty days: but, lo, Michael [Jesus], one of the chief princes, came to help me [Gabriel]; and I [Gabriel] remained there with the kings of Persia. **Daniel 10:13**

But I [Gabriel] will shew thee [Daniel] that which is noted in the scripture of truth: and [there is] none that holdeth with me [Gabriel] in these things, but Michael [Jesus] your [Daniel/Israel] prince. **Daniel 10:21**

...again there is no actual Chapter divisions in the Hebrew...so we continue as normal, with **Gabriel** speaking...

Also I [Gabriel] in the first year of Darius the Mede, [even] I [Gabriel], stood to confirm and to strengthen him. **Daniel 11:1**

Here is some of the pre-context, in which **Gabriel** is sent by **Jesus to Daniel**, for we will notice that even in the previous visions it was **Gabriel** that always touched **Daniel** by his hand:

And, behold, an hand touched me, which set me upon my knees and [upon] the palms of my hands. **(Daniel 10:10)**

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **(Daniel 10:11)**

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to

understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. (Daniel 10:12)

Also I in the first year of Darius the Mede, [even] I, stood to confirm and to strengthen him.
Daniel 11:1

Again, looking at the text of Daniel 11:1...

"Also I" [the "I" is Gabriel, the one still speaking to Daniel]

"in the first year of Darius the Mede" [the only other person mentioned in this text]

"[even] I" [the "I" is again Gabriel, who is still speaking]

"stood to confirm and to strengthen him" [the words "confirm" and to "strengthen" are in regards to the "him" [Darius the Mede]. To "confirm" means to make to be "courageous, make resolute, to support" and to "strengthen" means to be a "place of refuge, a bulwark" against the lies and snares of satan who was working to stop the prophecy from going forward as we see in Daniel 10:1,13 and in Ezra 1:1 through 4:1-6].

Because of the manipulation of Satan [the prince of the kingdom of Persia; Daniel 10:13;p] behind the scenes, trying to prevent the prophecies of God, Gabriel was sent to strengthen Darius to fulfill the word of the Lord.

The text is Chiastically sealed. A, B, A1, B1

A = "I", Gabriel

B = "Darius the Mede"

A1 = "I", Gabriel

B1 = "him" [again "Darius the Mede"]

Yet none even have to take my word for it, nor the scriptures if they do not want, but perhaps we may also consider another valuable commentary [not that they are the guide] of which even others also see this. if not the context and structure itself:

"Here, 1. The angel Gabriel lets Daniel know the good service he has done to the Jewish nation (v. 1): "In the first year of Darius the Mede, who destroyed Babylon and released the Jews out of that house of bondage, I stood a strength and fortress to him, that is, I was instrumental to protect him, and give him success in his ward, and, after he had conquered Babylon, to confirm him in his resolution to release the Jews," which, it is likely, met with much opposition." -

Matthew Henry Commentary on Daniel 11:1; , Blue Letter Bible commentaries -

http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1514&commInfo=5&topic=Daniel&ar=Dan_11_1

[10B] Question 2: Is not Gabriel the "Angel of HIS Presence"?:

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. (Luke 1:11)

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. (Luke 1:19)

Answer 2:

No, Gabriel is not the "Angel of HIS Presence", but rather MICHAEL/JESUS is. Notice where Gabriel appears, "on the right side of the altar of incense".

Gabriel is "an angel of the LORD" that is said to "stand in the presence of GOD", which is different than the "Angel of HIS Presence".

Standing in another's presence is different than being the actual "presence of GOD" as MICHAEL/JESUS is:

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. (Isaiah 63:9)

Also notice that "the Angel of HIS Presence" was the one who saved them, and in HIS pity and love HE redeemed them, and that it was HE who bore them and carried them all the days of old. It was the "Angel [sent, messenger] of HIS [the Father's] Presence" that was afflicted in all their affliction. That is none other than MICHAEL/CHRIST JESUS [whom has always, "...loved thee with an everlasting love..." Jeremiah 31:3;p]:

Thou hast with [thine] arm redeemed thy people,... (Psalms 77:15;p)

... the LORD, who redeemed Abraham... (Isaiah 29:22;p)

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine. (Isaiah 43:1)

Sing, O ye heavens; for the LORD hath done [it]... for the LORD hath redeemed Jacob, and glorified himself in Israel. (Isaiah 44:23;p)

Go ye forth of Babylon...say ye, The LORD hath redeemed his servant Jacob. (Isaiah 48:20;p)

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. (Isaiah 53:5)

... he shall bear their iniquities. (Isaiah 53:11;p)

The LORD hath appeared of old unto me, [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jeremiah 31:3)

For the LORD hath redeemed Jacob, and ransomed him... (Jeremiah 31:11;p)

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5)

[10C] Question 3: Is the SON of GOD, JESUS/MICHAEL, ever referred to as an “Angel” directly in the scripture [as Messenger of the FATHER, not a created being of the Heavenly Host]?

Answer 3:

Yes. In Exodus 3:

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush ... Exodus 3:2;p

And when the LORD saw ... God called unto him out of the midst of the bush, and said, Moses, Moses... Exodus 3:4;p

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. Exodus 3:5 [recompare to Joshua before the "Captain of the Host of the LORD" [Joshua 5:14-15] - JESUS/MICHAEL]

Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exodus 3:6

And the LORD said, I have surely seen the affliction of my people ... and have heard their cry ... for I know their sorrows; Exodus 3:7;p

And I am come down to deliver ... Exodus 3:8;p

... I have also seen the oppression ... Exodus 3:9;p

And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? Exodus 3:13

And God said unto Moses, I AM THAT I AM: ..., I AM hath sent me unto you. Exodus 3:14;p

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations. Exodus 3:15

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt: Exodus 3:16

Yet, let us also hear and take notice what the wicked shall say:

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice:

for they will say, The LORD hath not appeared unto thee. Exodus 4:1

GOD HIMSELF, the SON [the Messenger/Sent/Angel/Apostle of GOD the FATHER] came down, MICHAEL, HE hath Descended and gave evidence... and GOD says:

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. Exodus 4:5

Also, Yes. In **Daniel Chapter 3**, there is a direct reference to JESUS. There the SON of GOD is directly referred to as an “Angel” [as Messenger of the FATHER, not a created being of the Heavenly Host]:

... Lo, I see four men loose, ... the form of the fourth is like the Son of God. (Daniel 3:25;p)

... Blessed [be] the God ..., who hath sent his angel, and delivered his servants ... that they might not serve nor worship any god, except their own God. (Daniel 3:28;p)

In fact, the whole of the **Book of Daniel** is truly about JESUS CHRIST/MICHAEL, just as the **Book of Revelation** is:

Yea, the whole **Book of Daniel** is about CHRIST JESUS/MICHAEL, the very “GOD/LORD/MOST HIGH GOD” [throughout the **Book of Daniel**, ie see **Daniel 9:4**, compare to **Exodus 20:6** and **John 14:15**, etc] of Daniel, Hananiah, Mishael and Azariah, and even later in life, Nebuchadnezzar...and it reveals the Love of HIM who is ever loving, ever watchful, ever interested, ever faithful, ever among HIS people and ever working on our behalf...

JESUS is seen as:

the "...Stone..." in **Daniel 2:35,45**

as "...the form of the fourth is like the Son of God." in **Daniel 3:25**

as "...[one] like the Son of man came with the clouds of heaven,..." in **Daniel 7:13**

as "...the Prince of the host..." in **Daniel 8:11**

as "...the Prince of Princes..." in **Daniel 8:25**

as "...MESSIAH the Prince..." and "...MESSIAH..." in **Daniel 9:25-26** [see **Isaiah 61:1; John 1:41, 4:25; Luke 4:18; Acts 4:27, 10:38**, etc]

as "...he..." who "...shall confirm the covenant ...with many..." in **Daniel 9:27** [see **Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 2:3, 12:24**, etc]

as "...a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude..." in **Daniel 10:5-6**

as "the Prince of the Covenant" in Daniel 11:22

as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in Daniel 10:13,21, 12:1

Yes, in so many other places [Joshua, Manoah, etc., see sections [9B] Moses, Joshua, Acts, A Holy Person, Holy Ground, Shoes and Worship; [9E] The Wonderful Name, etc] as is already witnessed previously.

Jesus is referenced as the "Angel" in so many other places as we have already seen, in both the Old and New Testaments, from Genesis to Revelation.

We may also consider that which is stated in Malachi Chapter 3 of JESUS, as the "Messenger of the Covenant", which is a direct reference to the passages in Daniel:

Behold, I will send my messenger [John the Baptist, the forerunner, voice of one crying in the wilderness], and he shall prepare the way before me [Christ Jesus]: and the Lord [Christ Jesus], whom ye seek, shall suddenly come to his [Christ Jesus] temple, even the messenger of the covenant [Christ Jesus], whom ye delight in: behold, he [Christ Jesus] shall come, saith the LORD of hosts. (Malachi 3:1)

Again, the word "angel" in reference to CHRIST JESUS/MICHAEL [caps merely referring to GOD, Uncreated Creator, as opposed to created creature] in no way signifies HIM as created, for the words simply means "sent", "messenger" and the context always dictates whether that which is in reference with it is the ETERNAL SELF-EXISTANT CREATOR GOD THE SON [MICHAEL/JESUS] and even the ETERNAL SELF-EXISTANT CREATOR GOD the HOLY SPIRIT [the "COMFORTER"; John 15:26] is sent ["send"] or someone who is a created being, deriving their life from the CREATOR, like "the angel" "Gabriel" or a Prophet like "John the Baptist", etc.

After all, is not Christ Jesus called "the Apostle" [Hebrews 3:1], "messenger of the covenant" [Malachi 3:1], "the angel of His presence" [Isaiah 63:9], "sent of the Father" [John 5:23], "the presence of God" [Psalms 68:8], "the Angel of the Lord" [Exodus 3:2], "his angel" [Daniel 3:28]? He is.

I know many people who love Jesus with all their heart struggle with this word "Angel" in reference to Christ Jesus, and they immediately want to quote the book of Hebrews Chapter 1 to this, and are thinking that by acknowledging Jesus as the "Angel" that this somehow reduces who He is from being God to a mere creation/creature who at some point had a beginning, it however, absolutely does not, Jesus is GOD, Eternal, Uncreated, the I AM, etc, and we are going to look at this word "angel" a little more later in another Question and Answer.

[1.] Since Jesus is the "Apostle", where from is He this "Apostle"? From "Heaven", the "sent" of the Father. And one who is "sent", as Jesus was, is a "messenger", and thus fits the definition of "angel", which simply means "messenger".

[2.] It is impossible for John the Baptist [forerunner] to be both messengers of Malachi 3:1, for the first was to testify of the other:

The same came for a witness, to bear witness of the Light, that all [men] through him might believe. John 1:7

He was not that Light, but [was sent] to bear witness of that Light. John 1:8

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. John 1:15

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all [men] come to him. John 3:26

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. John 3:28

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. John 5:32

Ye sent unto John, and he bare witness unto the truth. John 5:33

But I have greater witness than [that] of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John 5:36

...and so let us consider that which is stated in **Malachi Chapter 3** of JESUS, as the “Messenger of the Covenant”, which is a direct reference to the passages in **Daniel**:

as "...MESSIAH the Prince..." and "...MESSIAH..." in **Daniel 9:25-26** [see **Isaiah 61:1; John 1:41, 4:25; Luke 4:18; Acts 4:27, 10:38, etc**]

as "...he..." who "...shall confirm the covenant ...with many..." in **Daniel 9:27** [see **Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 2:3, 12:24, etc**]

as "the Prince of the Covenant" in **Daniel 11:22**

as "...MICHAEL...", "...your Prince...", "...chief prince...", "...Great Prince which standeth for thy people..." in **Daniel 10:13,21, 12:1**

Behold, I will send my messenger [John the Baptist, the forerunner, voice of one crying in the wilderness], and he shall prepare the way before me [Christ Jesus]: and the Lord [Christ Jesus], whom ye seek, shall suddenly come to his [Christ Jesus] temple, even the messenger of the covenant [Christ Jesus], whom ye delight in: behold, he [Christ Jesus] shall come, saith the LORD of hosts. (**Malachi 3:1**)

[3.] See also: **For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.** **Isaiah 63:8**

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. **Isaiah 63:9**

Therefore "the angel of his presence" which "saved them", being "their Saviour" and "in his

love" and "in his pity", that "he redeemed them" and "he bare them" and "carried them" "all the days of old"... is none other than Christ Jesus/Michael, the very "angel [messenger] of his [the Father's] presence".

Perhaps some may consider others on this, for multiple analysis, but remember, always test by the Word of God, so here is even **Matthew Henry's Commentary**, for he further links these passages to **Michael/Christ Jesus** [please consider reading the whole commentary on that section even beyond what is here given]:

"...But this is rather to be understood of Jesus Christ, the eternal Word, that angel of whom God spoke to Moses (Ex. 23:20, 21), whose voice Israel was to obey. He is called Jehovah, Ex. 13:21; 14:21, 24. He is the angel of the covenant, God's messenger to the world, Mal. 3:1. He is the angel of God's face, for he is the express image of his person; and the glory of God shines in the face of Christ. He that was to work out the eternal salvation, as an earnest of that, wrought out the temporal salutations that were typical of it. (3.)..." -

[http://www.blueletterbible.org/commentaries/comm_view.cfm?
AuthorID=4&contentID=1391&commInfo=5&topic=Isaiah&ar=Isa_63_9](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1391&commInfo=5&topic=Isaiah&ar=Isa_63_9)

[4.] Reference, **John 5:23**, Jesus is the "sent of the Father".

[5.] Some people, when reading other translations miss this point, and so do not find "the presence of God" [Psalms 68:8], please allow me to quote from the KJV: "The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel." Psalms 68:8; therefore we know it is in reference to Christ Jesus/Michael.

[6.] In regards to **Exodus 3:2**, "the angel of the LORD", being Christ Jesus, some contest this, but the context is so clear, that only those unwilling to see will continue in hard-heartedness as those of the few arian faiths, but this too has now been shown, that this is GOD [the Son], Christ Jesus, the very "angel [messenger] of the LORD [the Father]".

[7.] "his angel" [Daniel 3:28]; cannot be any simple created 'angelic' being, due to the very context of **Daniel 3**, for by that context, it can only be Christ Jesus/Michael, the very "angel of the LORD":

If it be [so], our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver [us] out of thine hand, O king. **Daniel 3:17**

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. **Daniel 3:25**

[Then] Nebuchadnezzar spake, and said, Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. **Daniel 3:28**

Again, a bit of the **Matthew Henry Commentary**:

"...some think it was the eternal Son of God, the angel of the covenant, and not a created angel. He appeared often in our nature before he assumed it in his incarnation, and never more seasonable, nor to give a more proper indication and presage of his great errand into the world in the fulness of time, than now, when, to deliver his chosen out of the fire, he came and walked with them in the fire. Note, Those that suffer for Christ have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they need *fear no evil*. Hereby Christ showed that what is done against his people he takes as done against himself; whoever throws them into the furnace does, in effect, throw him in. *I an Jesus, whom thou persecutest, Isa. 63:9.*" - www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=1506&commInfo=5&topic=Daniel&ar=Dan_3_25

[10D] Question 04: How is it known that it was CHRIST JESUS/MICHAEL that Daniel saw in the vision of Daniel 10?

Answer 04:

By the very descriptions:

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins [were] girded with fine gold of Uphaz: (Daniel 10:5)

His body also [was] like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. (Daniel 10:6)

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. (Daniel 10:7)

[Compare to Saul - Acts 9, 22, 26]

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. (Dan 10:8)

[compare to -

Moses, "...Moses hid his face; for he was afraid to look upon God." [Ex 3:6;p],

Joshua, "And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" [Jos 5:14],

Isaiah,"Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." [Isa 6:5],

Ezekiel, "As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake." [Eze 1:28]

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. (Dan 10:9)

[Clothed in White Linen with a Gold Sash, White Hair as of Wool, Eyes were as a Flame of Fire, Feet like unto Fine Burnished Brass, Voice of an Archangel and Trumpet that sounds of Many Waters, which are able to Resurrect the Dead, Out of HIS Mouth went a Sharp Two-Edged Sword, and HIS countenance like that of the Sun, A Rainbow, etc]; now see the **Book of Revelation:**

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Revelation 1:10)

Saying, I am Alpha and Omega, the first and the last... (Revelation 1:11;p)

And I turned to see the voice that spake with me. ... I saw seven golden candlesticks; (Revelation 1:12;p)

And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. (Revelation 1:13)

His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire; (Revelation 1:14)

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. (Revelation 1:15)

...in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance [was] as the sun shineth in his strength. (Revelation 1:16;p)

...I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: (Revelation 1:17;p)

I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:18)

The mystery of the seven stars which thou sawest in my right hand... (Revelation 1:20;p)

...and further:

...These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; (Revelation 2:1;p)

...These things saith the first and the last, which was dead, and is alive; (Revelation 2:8;p)

...These things saith he which hath the sharp sword with two edges; (Revelation 2:12;p)

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. (Revelation 2:16)

... These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; (Revelation 2:18;p)

...also:

...The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25;p)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, (John 5:28)

And shall come forth ... good, unto the resurrection of life; ... evil, unto the resurrection of damnation. (John 5:29;p)

...also:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thess 4:16)

..also:

... I saw visions of God. (Eze 1:1;p)

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. (Eze 1:24)

And there was a voice from the firmament that [was] over their heads, when they stood, [and] had let down their wings. (Eze 1:25)

And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it. (Eze 1:26)

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. (Eze 1:27)

As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake. (Eze 1:28)

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. (Eze 3:1)

So I opened my mouth, and he caused me to eat that roll. (Eze 3:2)

And, behold, the glory of the God of Israel came from the way of the east: and his voice [was] like

a noise of many waters: and the earth shined with his glory. (Eze 43:2)

...also:

But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan 12:4)

...also:

see, "Pillar of fire": Ex 13:21,22, 14:24; Num 14:14; Neh 9:12,19; "cloud...of fire": Ex 40:38; Num 9:15,16; Deut 1:13, 5:22; Psa 78:14, 105:39; Isa 4:5; Eze 1:4, etc

...also:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: (Revelation 10:1)

And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth, (Revelation 10:2)

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (Revelation 10:9)

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (Revelation 10:10)

...also:

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and ...(Revelation 14:2;p)

Behold, I come quickly: ... (Revelation 22:7;p)

And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. (Revelation 22:12)

I am Alpha and Omega, the beginning and the end, the first and the last. (Revelation 22:13)

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star. (Revelation 22:16)

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. (Revelation 22:20)

...also:

I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to

graven images. (Isa 42:8)

...also:

For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another. (Isa 48:11)

Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last. (Isa 48:12)

...also:

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17:5)

[11] The Word “Angel”:

A Look at the word “Angel” in several various contexts:

“Angel”:

“mal'ak” “מֶלֶךְ”; meaning: “messenger, representative”, “messenger”, “angel”, “theophanic angel” “From an unused root meaning to despatch as a deputy” [Strong's Concordance]; “one sent, messenger”, “a messenger of God” [Gesenius's Lexicon]

“aggelos” “ἄγγελος”; meaning: “a messenger”, “envoy”, “one who is sent”, “an angel [of the Heavenly Host]”, “messenger from GOD” [Strong's Concordance] [Thayer's Lexicon]

The word “Angel” in reference to heavenly created beings, like Gabriel, Lucifer [satan], Seraphim, Cherubims, etc.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Luke 1:19

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, Luke 1:26

And no marvel; for Satan himself is transformed into an angel of light. 2 Corinthians 11:14

Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Ezekiel 28:14

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Ezekiel 28:16

Above it stood the seraphims: each one had six wings... Isaiah 6:2;p

Then flew one of the seraphims ... Isaiah 6:6;p

See also:

"Cherub": Exodus 25:19, 37:8; 2 Samuel 22:11; 1 Kings 6:24,25,26,27; 2 Chronicles 3:11,12; Ezra 2:59; Nehemiah 7:61; Psalms 18:10; Ezra 9:3, 10:2,4,7,9, 28:14,16, 41:18.

"Cherubims": Genesis 3:24; Exodus 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; 2 Kings 19:15; 1 Chronicles 13:6, 28:18; 2 Chronicles 3:7,10,11,13,14, 5:7,8; Psalms 80:1, 99:1; Isaiah 37:16; Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; Hebrews 9:5.

"Seraphims": Isaiah 6:2,6.

"Living Creatures": Ezekiel 1:5,13,14,15,19, 3:13, see also these in "Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22"; see also "four beasts": Revelation 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4.

"Four and Twenty Elders": Revelation 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4.

Let us now look at the word "**Angel**" in reference to others [mankind], when not referencing the other heavenly created beings [like Gabriel, Lucifer, Seraphim, Cherubim], etc.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he [is] the messenger of the LORD of hosts. **Malachi 2:7**

Behold, I will send my messenger, and he shall prepare the way before me... **Malachi 3:1;p**

And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: **2 Chronicles 36:15**

Who [is] blind, but my servant? or deaf, as my messenger [that] I sent? who [is] blind as [he that is] perfect, and blind as the LORD'S servant? **Isaiah 42:19**

That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: **Isaiah 44:26**

Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I [am] with you, saith the LORD. **Haggai 1:13**

[We see, Priests and Prophets of the LORD [like John the Baptist, Haggai, etc], even His peoples, etc called "messengers" ...]

And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an angel of God: do therefore [what is] good in thine eyes. **2 Samuel 19:27**

[We see that the King [Human] is referred to and compared as "an angel of God"]

For such [are] false apostles, deceitful workers, transforming themselves into the apostles of Christ. **2 Corinthians 11:13**

[Remember that the word “Apostle” means “one who is sent”, and this passage is referring to Humans that are claiming to be “sent”, but are actually doing the work of satan, deceiving, for even he, satan, masquerades as an “angel” [messenger, angelic] of light, just as these false prophets [human], in a similar manner...]

And no marvel; for Satan himself is transformed into an angel of light. **2 Corinthians 11:14**

We see also the word used in **Genesis 32:3,6; Numbers 20:14, 21:21, 22:5, 24:12; Deuteronomy 2:26; Joshua 6:17,25, 7:22; Judges 6:35, 7:24, 9:31, 11:12,13,14,17,19; 1 Samuel 6:21, 11:3,4,7,9, 16:19, 19:11,14,15,16,20,21, 23:27, 25:14,42; 2 Samuel 2:5, 3:12,14,26, 5:11, 11:4,19,22,23,25,27; 1 Kings 19:2, 20:2,5,9, 22:13; 2 Kings 1:3,5,16, 5:10, 6:32,33, 7:15, 9:18, 10:8, 14:8, 16:7, 17:4, 19:9,14,23; 1 Chronicles 14:1, 19:2,16; 2 Chronicles 18:12, 35:21, 36:15,16; Nehemiah 6:3; Job 1:14, 33:23; Proverbs 13:17, 16:14, 17:11; Isaiah 14:32, 18:2, 30:4, 33:7, 37:9,14, 42:19, 44:26; Jeremiah 27:3; Ezekiel 17:15, 23:16,40, 30:9; Nahum 2:13; Haggai 1:13; Malachi 2:7, 3:1** “messenger[s]” or “ambassadors” [mal’ak], speaking of humankind, being the same word used of “angels” of Heaven. Also of the [aggelos] in Greek in **Matthew 11:10; Mark 1:2; Luke 7:24,27, 9:52; 2 Corinthians 12:7; James 2:25** as “messenger[s]”.

Now, another:

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; **Revelation 2:1**

[each of the messages are to the “church” and their persons, so the word “angel” is in reference to men [mankind] which are to hear and bear the messages]

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; **Revelation 2:8**

And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; **Revelation 2:12**

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass; **Revelation 2:18**

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. **Revelation 3:1**

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; **Revelation 3:7**

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; **Revelation 3:14**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
Revelation 14:6

[the 3 Angels Messages are given by the Remnant of God, and are speaking of those giving the message, like the 7th Day Adventist movement, and are therefore men [mankind], so we see that the word “angel” is always subject to context, and does not always mean a heavenly created being, but can reference men [created earthly beings], as well as Gabriel [created angelic being, or others, Lucifer, Cherubim, Seraphim], as well it can also reference as He who is CHRIST JESUS/MICHAEL [Uncreated/Eternal God [The Son] or [Holy Spirit]]]

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. **Revelation 14:8**

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, **Revelation 14:9**

In **Revelation 10**, we see a “mighty Angel” come down:

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:
Revelation 10:1

And this "mighty Angel" is none other than **JESUS CHRIST/MICHAEL**, for look at the very description itself, and recompare to the very description we see in other places of scripture describing **JESUS** – like **Daniel**, Pillar of Fire/Smoke in the Wilderness of Moses [**Exodus, etc**], the **Gospels** [when Jesus was glorified upon the Mount, etc] and **Revelation 1**, etc and even consider the Rainbow, the very symbol of the Covenant, and the face lighted up [like upon the Mount of Transfiguration], and we are going to look at this a little further still, for these descriptions [even He who held the "little book [that part of Daniel, that was "sealed till the time of the end" and to be revealed] open"] all point to **JESUS**.

[12] Blasphemy of multiple Michaels?:

How can humans also be called Michael and this not be blasphemy?

Allow me to demonstrate by the Scriptures, that just because others [human, which are a creature of the Creator] in Scripture are also named "**Michael**", would not be blasphemous for them to be so named, nor would it bring **Jesus/Michael Archangel** down to being a created being; and so also, allow me to show that the conclusion jumped to in reply, in which it is posited, that just because others in Scripture were so name "**Michael**", does not then mean that "**Michael [Archangel]**" is also created, for it does not logically follow. That is leaping to where no one is in scripture is pointing to. Let us see why by gathering some points and evidence to consider.

[1] There is no contention that, "Yes." there are others [human] in Scripture are also named "**Michael**" [see section "A" below].

[2] There are many others given in scripture which also utilize the words "**EI**", "**Eli**", "**Yah**",

"Jah", "Jeho", etc in their own names. The following list will be by no means exhaustive, but very brief: **Gabriel, Israel, Joseph, Ezekiel, Jehoshaphat, Elijah, Joab, Joshua, Nehemiah, Jeremiah, Abdiel, Abiah, Abiel, Abijah**, and so on and so forth and for further study, please take some time to consider the whole here - http://en.wikipedia.org/wiki/List_of_biblical_names

As we can see, none of these [angelic creatures or humans], are claiming to be God simply by their name, nor are they being blasphemous in so having their names as such, nor does it then allow for the conclusion, that since they have these names, to then reduce the **Deity/Godhead of Christ Jesus/Michael** to that of creature. That simply does not follow logically.

Each of their names, is to bring glory to God, even as the Son [**Michael/Jesus**] does, bringing Glory to His Father:

Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, [and] for thy truth's sake. Psalms 115:11

I [am] the LORD: that [is] my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8

For mine own sake, [even] for mine own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory unto another. Isaiah 48:11

...for Jesus directly says, that He glorifies the Father:

"And I seek not mine own glory..." John 8:50;p

Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again. John 12:28

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. John 13:32

...and the Father glorifies the Son:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: John 17:1

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 17:5

...it is therefore said of this **Michael Archangel/Jesus**:

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him. Exodus 23:21

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. John 5:43

Being made so much better than the angels, as he hath by inheritance obtained a more excellent

name than they. Hebrews 1:4

[3] In fact, as we take a closer look at the name "Joshua" [[originally]"Oshea", son of Nun; **Numbers 13:16**], or even "Joshua the Highpriest" ["son of Josedech"; **Haggai 1:1**], and we may directly see that the Hebrew name of "Jesus" [Greek: *Iēsous*] is "Joshua" [Hebrew], see also **Hebrews 4:8**, for a comparison. Does this mean that "**Joshua, son of Nun**" and "**Joshua the High Priest**" are being blasphemous? Of course not. Does it mean that since, both of these created human beings are also named "**Joshua**" that it then reduces the complete Deity/Godhead of the Son of God? Of course not. Yet this is the very logic being applied in the case of the name **Michael [Archangel]**.

[4] The reverse of the coin. That each of the listed humans in "A" are so named "**Michael**", does this make them all now also "**Archangel**" [or Highest Messenger of God,, God or Deity] as well? Of course, "**No.**"

[5] Even as we see that no others in scripture [neither created human, nor created angelic being [like Gabriel, etc]] have the combined name/title, "**Michael Archangel**", neither do we see any other, so named "**Jesus [Joshua] Christ**". This is the distinctive to He, who is God [the Son] the eternal self-existent one, the very "angel", "messenger of the covenant" and "apostle" of Heaven, the "sent" of the Father, the very "mediator" between God and man, and "**Who is like unto God, the Highest Messenger?**", or "**Who is like unto God, Jehovah our Salvation/Saviour?**" There is none.

[A]

[Hebrew OT] "**Michael**" "**Miyka'el**" "מִיכָּאֵל" [Strong's Concordance H4317]:

[Humans, created being]: **Numbers 13:13; 1 Chronicles 5:13,14, 6:40, 7:3, 8:16, 12:20, 27:18; 2 Chronicles 21:2; Ezra 8:8**

see also "**Mishael**" "**Miysha'el**" "מִישָׁאֵל" [Strong's Concordance H4332]:

[Humans, created being]: **Exodus 6:22; Leviticus 10:4; Nehemiah 8:4; Daniel 1:6,7,11,19**

see also "**Mishael**" "**Miysha'el (Aramaic)**" "מִישָׁאֵל" [Strong's Concordance H4333]:

[Humans, created being]: **Daniel 2:17**

see also "**Micah**", "**Micaiah**", "**Michaiah**" "**Miykayēhuw**" "מִיכָּיְהוּ" [Strong's Concordance H4321]:

[Humans, created being]: **Judges 17:1,4; 1 Kings 22:8,9,13,14,15,24,25,26,28; 2 Chronicles 18:7,12,13,23,24,25,27; Jeremiah 36:11,13**

see also "**Micaiah**" "**Miykahuw**" "מִיכָּיְהוּ" [Strong's Concordance H4319]:

[Humans, created being]: **2 Chronicles 18:8**

see also "**Michaiah**" "**Miykah**" "מִיכָּה" [Strong's Concordance H4318]:

[Humans, created being]: **Judges 17:5,8,9,10,12,13, 18:2,3,4,13,15,18,22,23,26,27,31; 1 Chronicles 5:5, 8:34,35, 9:40,41, 23:20, 24:24,25; 2 Chronicles 18:14, 34:20; Micah 1:1.**

We see this unique person [Jesus] in all of scripture with such a designation as Michael Archangel...

["Michael" Archangel]:

But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael⁴³¹⁷, one of the chief princes, came to help me; and I remained there with the kings of Persia. **Daniel 10:13**

But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael⁴³¹⁷ your prince. **Daniel 10:21**

And at that time shall Michael⁴³¹⁷ stand up , the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered , every one that shall be found written in the book. **Daniel 12:1**

[Greek NT] "Michael" "Michaēl" "Μιχαήλ" [Strong's Concordance G3413], and see also "archangel" "archaggelos" "ἀρχάγγελος" [Strong's Concordance G743]:

[Humans, created being]: none are so named.

[Michael and/or Archangel]:

Yet Michael³⁴¹³ the archangel⁷⁴³, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said , The Lord rebuke thee. **Jude 1:9**

And there was war in heaven: Michael³⁴¹³ and his angels fought against the dragon; and the dragon fought and his angels. **Revelation 12:7**

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel⁷⁴³, and with the trump of God: and the dead in Christ shall rise first: **1 Thessalonians 4:16**

Main Objection #2 to this point that has been given by others, is “How could Michael and His Angels overcome by the Blood of the Lamb?” as they cite **Revelation 12:7-11**.

An answer to the objection was already seen in the previous material, but is missed by some, but for a further response, as to why the objection is not valid will be given here.

Let us recite that section, **Revelation 12:7-12**:

Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Revelation 12:8 And prevailed not; neither was their place found any more in heaven.

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Also, allow me to recite a portion of the previous material that is most relevant to the current objection:

There is also inherently within the very texts of **Revelation 12** a very specific structure, a chiastic structure/pattern [1,2,3,3,2,1, or A,B,C,C,B,A, etc] which also cannot be broken. A general simplistic view seen here:

Revelation 12:1-5 [A1] = Woman and Child

Revelation 12:6 [B1] = 1,260 days [years]

Revelation 12:7-9 [C1] = War between Michael and Satan in Heaven

Revelation 12:10 [D1] = Cross, Power of Christ, His Victory

Revelation 12:11 [D2] = Lamb, Blood of Christ, Their [overcoming saints] Victory in Him

Revelation 12:12 [C2] = Dragon permanently cast down to Earth fights against Jesus' body

Revelation 12:13-16 [B2] = Woman in Wilderness, for a time, and times, and half a time [aka, 3 1/2 times or 1,260 days [years]]

Revelation 12:17 [A2] = Woman and her seed

...and so let us look closer at, and highlighting, the two middle verses, namely **Revelation 12:10** and **Revelation 12:11**, for that is where shall see more fully that the objection is invalid.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 12:11 And they overcame him by the blood of the Lamb, and by the word of their

testimony; and they loved not their lives unto the death.

What do we notice the focus is upon in these two verses? It is dealing with the **humans, people [creatures] of earth**. Notice also, the very '**timing**' that this victory takes place in **Revelation 12:10**, "**Now is come salvation...**" When did that take place? It took place at the Cross, in the time of the **[Legs of Iron, Fourth Beast, Little Horn [Chapter 8], time of the 69th - 70th week]** 4th Kingdom of Daniel **[Daniel 2:33,40, 7:7,17,19,23, 8:9,23, 9:22-27, 11:22]**, **on earth**. It was **not during** the "war in Heaven", which **took place well before** the events of the Cross, and of the Son of God **[Jesus]** taking upon himself humanity. We can verify this by the very next few words, "**the power of His Christ**", which Jesus was not anointed as Christ until AD 27 at the Jordan by the Holy Spirit in being Baptized, as the time prophecies of God given in Daniel and the Gospels relate to us.

Also, why were "**they**" accused by the Dragon/Satan? It was for their **[our]** sins and transgressions. We see the same with Satan arguing over Moses and also the same in **Zechariah 3:1**, with Satan, accusing Joshua the High Priest before **Michael/Jesus**, the "**angel**" **[messenger of the Lord, Father]** there:

And he shewed me Joshua the high priest standing before **the angel of the LORD**, and **Satan** standing at his right hand to resist him. Zechariah 3:1

Another question we can then immediately ask is, Who "**overcame**" by "**the blood of the Lamb**" and "**by the word of their testimony**"? The **context** is clear it was those "**they**" **humans [creatures]** so named "**brethren**", which "**loved not their lives unto death**" **on earth, this world**.

As far as we know from scripture, no "**angel**" **[angelic creature, obedient, neither disobedient]** has yet died, and those wicked ones **[angels, created angelic fallen beings]** are even now "**...delivered [them] into chains of darkness, to be reserved unto judgment;**" **[2 Peter 2:4;p]** and "**...reserved in everlasting chains under darkness unto the judgment of the great day.**" **[Jude 1:6;p]** when they shall be completely destroyed, both "**root and branch**" **[Malachi 4:1]**. We may also see further, more use of this overcoming in the previous chapters of Revelation, that it deals with mankind, as it is given unto the "**churches**" **[Revelation 3:22, etc]**:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Revelation 2:7

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. Revelation 2:11

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]. Revelation 2:17

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: Revelation 2:26

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Revelation 3:5

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name. **Revelation 3:12**

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **Revelation 3:21**

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
Revelation 21:7

...and we see it elsewhere, even by the same author, John the Apostle/Revelator:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. **John 16:33**

I write unto you, fathers, because ye have known him [that is] from the beginning. I write unto you, young men, **because ye have overcome the wicked one.** I write unto you, little children, because ye have known the Father. **1 John 2:13**

I have written unto you, fathers, because ye have known him [that is] from the beginning. I have written unto you, young men, **because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.** **1 John 2:14**

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. **1 John 4:4**

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. **1 John 5:4**

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? **1 John 5:5**

[13] Blasphemy of multiple Archangels?

Multiple Archangels in Scripture and the SoP? Yep...

1. [Manuscript Releases Volume Three \[Nos. 162-209\], p. 19.3 \(1\)](#) (94%)

Angels and **archangels** wonder at this great plan ...

2. [Sketches from the Life of Paul, p. 332.2 \(1\)](#) (83%)

... God. He hears angels and **archangels** magnifying that glorious name. His ...

3. [The Spirit of Prophecy Volume 3, p. 440.2 \(1\)](#) (83%)

... God. He hears angels and **archangels** magnifying that glorious name. His ...

4. Sons and Daughters of God, p. 295.5 (1) (83%)

Angels and **archangels** wonder at this great plan ...

5. Maranatha, p. 329.4 (1) (83%)

... the angelic host, angels and **archangels**, covering cherub and glorious seraph ...

6. In Heavenly Places, p. 371.4 (1) (83%)

... the angelic host, angels and **archangels**, covering cherub and glorious seraph ...

7. Sermons and Talks Volume One, p. 241.1 (1) (83%)

Cherubims and seraphims, angels and **archangels**, are watching the battle that ...

8. The Ellen G. White 1888 Materials, p. 1036.2 (1) (83%)

... answer that prayer. Angels and **archangels** are looking upon God's ...

As they say, "**Oh, yeah, prove it from scripture...**" OK

Of course there are multiple 'arch-angels', and 'angels of the Lord', but there is only one uncreated, Creator - Michael Archangel [Who is as God, the Highest Messenger [of the Father], iow the Son], and this present post is not referring to Him specifically, for that is for another time, but for those interested see [\[Link\]](#).

There is order in heaven, for God is not the author of Confusion **[1 Corinthians 14:33]**, and thus there is perfect order in the angelic congregation above. The scripture speaks of these things, and even delineates some of them for us:

"Cherub": Exodus 25:19, 37:8; 2 Samuel 22:11; 1 Kings 6:24,25,26,27; 2 Chronicles 3:11,12; Ezra 2:59; Nehemiah 7:61; Psalms 18:10; Ezra 9:3, 10:2,4,7,9, 28:14,16, 41:18.

"Cherubims": Genesis 3:24; Exodus 25:18,19,20,22, 26:1,31, 36:8,35, 37:7,8,9; Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 1 Kings 6:23,25,27,28,29,32,35, 7:29,36, 8:6,7; 2 Kings 19:15; 1 Chronicles 13:6, 28:18; 2 Chronicles 3:7,10,11,13,14, 5:7,8; Psalms 80:1, 99:1; Isaiah 37:16; Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22, 41:18,20,25; Hebrews 9:5.

"Seraphims": Isaiah 6:2,6.

"Living Creatures": Ezekiel 1:5,13,14,15,19, 3:13, see also these in "Ezekiel 10:1,2,3,5,6,7,8,9,15,16,18,19,20, 11:22"; see also "four beasts": Revelation 4:6,8, 5:6,8,11,14, 6:1,6, 7:11, 14:3, 15:7, 19:4.

"Four and Twenty Elders" [not human, rulers/representatives of other unfallen worlds]: Revelation 4:4,10, 5:5,6,8,11,14, 7:11,13, 11:16, 14:3, 19:4; see also **"ancients"**: Isaiah 24:23; &c

"Angels, that excel in strength": Psalms 103:20 [like Gabriel, which means the Strength of God] and or "mighty angel[s]" 2 Thessalonians 1:7; Revelation 18:21

"Angels": throughout scripture

various other terms like "**Sons of God**" [in Job 1:6, 2:1, 38:7], etc referring in that instance, to representatives of the unfallen worlds.

Also in Heaven are "**thrones**" [Daniel 7:9; Colossians 1:16; Revelation 20:4], "**dominions**" [Colossians 1:16], "**principalities**" [Ephesians 3:10, 6:12; Colossians 1:16], "**powers**" [Ephesians 3:10, 6:12; Colossians 1:16], "**rulers of...**" [Ephesians 6:12] and so on.

To the intent that now unto the **principalities** and **powers in heavenly** [places] might be known by the church the manifold wisdom of God, Ephesians 3:10

For we wrestle not against flesh and blood, but against **principalities**, against **powers**, against the **rulers of the darkness** of this world, against **spiritual wickedness in high** [places].
Ephesians 6:12

For by him were all things created, that are **in heaven**, and that are in earth, **visible** and **invisible**, whether [they be] **thrones**, or **dominions**, or **principalities**, or **powers**: all things were created by him, and for him: Colossians 1:16

Thus we see even further, "**thrones**", "**dominions**", "**principalities**", and "**powers**" of heaven...

The word for "**principalities**" **Ephesians 3:10, 6:12, Colossians 1:6** is "**archē**", and this is speaking of angels in heaven. Therefore there is of course leading and or ruling angels [created beings, like Gabriel, or as Lucifer was, etc] over, ten thousands, thousands, hundreds, fifties and tens [even as it was on earth in the Camp - **Exodus 18:21,25**, and were even to be in proper order, by tribe, etc around the very Sanctuary [**Numbers 2, etc**], which was the pattern of the Heavenly - **Exodus 25:9,40, Numbers 8:4**, etc]

There are even angels that "**excel in strength**":

Bless the LORD, ye **his angels, that excel in strength**, that do his commandments, hearkening unto the voice of his word. Psalms 103:20

There are angels with different ministries/functions or "**estates**"/positions of office:

And **the angels** which kept not their **first estate**, but **left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 1:6

That word "**first**" [**Jude 1:6**] is also "**archē**". Satan/Lucifer himself was/is an Archangel, holding at one point the Arch Office over many others, even as the covering cherub [**Ezekiel 28:14**]. In fact, I believe he had many of the higher leaders, holding the Arch Offices follow him... he always seems to work that way, go after the leaders to get many to follow them and thus himself...

...does that sound familiar to us, anyone? Ok, moving onward.

But the Pharisees said, He casteth out devils through the **prince** of the devils. Matthew 9:34

But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the **prince** of the devils. Matthew 12:24

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the **prince** of the devils casteth he out devils. Mark 3:22

But some of them said, He casteth out devils through Beelzebub the **chief** of the devils. Luke 11:15

Now is the judgment of this world: now shall the **prince** of this world be cast out. John 12:31

Hereafter I will not talk much with you: for the **prince** of this world cometh, and hath nothing in me. John 14:30

Of judgment, because the **prince** of this world is judged. John 16:11

Wherein in time past ye walked according to the course of this world, according to the **prince** of the power of the air, the spirit that now worketh in the children of disobedience: Ephesians 2:2

Referring to satan, this word "prince" or "chief" in the Greek is "**archon**", which comes from the Greek "**arche**", and so again we see satan as an arch-angel.

Revelation 1:5 utilizes the word "prince/archon" for Jesus, as "prince of the kings of the earth [Christians]":

And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the **prince** of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Revelation 1:5

Other references may also include:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Romans 8:38

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Colossians 2:15

as the word "principalities" is the Greek "arche".

In the LXX [Septuagint], we see Michael/Jesus listed as first/chief Arch Angel [again, He is not a created being, but uncreated God, the Son over all creation, the for Who is as God, the Highest Messenger of the Father], even above Gabriel...

"... Μιχαὴλ εἰς τῶν ἀρχόντων τῶν πρώτων ἥλθεν βοηθῆσαι μοι ..." - Daniel 10:13 LXX

Gabriel himself is one of the very covering Cherubs, as Lucifer had been before he fell [Ezekiel 28:14; Luke 10:18, Revelation 12:9].

The Bible also speaks of the "**chief princes**" [rishown sar, chief [of first of] rulers]:

"...one of the chief princes..." [Daniel 10:13]

We can see further in Revelation that there is an order around God's Throne... Covering Cherubim, then 4 Living Creatures, then 24 Elders, then throngs of angelic hosts, etc, etc...

Even Satan has order among those which followed him [Matthew 25:41; Mark 5:9,15; Luke 8:30; Revelation 12:7,9], even as Jesus/Michael [Deuteronomy 33:2; Psalms 68:17; Matthew 26:53; Jude 1:14; Revelation 5:11, 12:7,9, 19:14].

Even Gabriel is called "an angel of the Lord" [Matthew 1:20,24, 2:13,19, 28:2; Luke 1:11,19,26 2:9; etc] and other angels are mentioned also [Acts 5:19, 7:30, 8:26, 12:7,23; etc], but these are all created beings as the context declares.

None of these other "arch angels" [Gabriel, Lucifer or other] are as the Uncreated Creator - Michael Archangel/Jesus, God, the Son, He being the Ruler over them all [Psalms 68:17; Revelation 5:11, 12:7,9, 19:14].

There may be other examples given in Scripture, let me know if you think of such examples in the 66 books of Scripture only [**not apocryphal, etc material**], or patterns of earthly from Heavenly therein. I could think of a few more examples of type, like King David over many thousands, and captains, etc. Or even of the structure of Jesus' own councils here on earth, using Apostles, Prophets, Elders, Deacons, Teachers, and so on under the GC, various conferences, like in Acts 15, and the NT which is modeled after the Heavenly.

Well, here in is the end of this current study on the subject, but there could be a lot more to consider, so continue reading the Bible and know that CHRIST JESUS has been working from the very beginning and fighting the greatest battle for us, and even now is in the Heavenly Sanctuary ministering there for you and I. Look up, for your redemption draweth nigh, and soon He is to come out without sin unto salvation [Hebrews]. He loves you.

OK, then is Christ Jesus ever designated "Angel" or "Messenger" or "Prince", etc, in Scripture according to that particular source [Nave's]?

Nave's says, 'Yes':

"Angel (holy trinity)

ONE OF THE HOLY TRINITY

Called ANGEL OF GOD

Exodus 14:19 ; Judges 13:6 ; 1 Samuel 29:9 ; 2 Samuel 14:17 2 Samuel 14:20 ; 19:27 ; Acts 27:23 ; Galatians 4:14

Called ANGEL OF THE LORD

Genesis 16:7 Genesis 16:9 ; 22:11 ; Exodus 3:2 ; Numbers 22:23 Numbers 22:25 Numbers 22:27 Numbers 22:32 Numbers 22:35 ; Judges 2:1 ; Judges 6:11 Judges 6:12 Judges 6:21 Judges 6:22 ; Judges 13:3 Judges 13:6 Judges 13:9 Judges 13:13-21 ; 2 Samuel 24:16 ; 1 Kings 19:7 ; 2 Kings 1:3 2 Kings 1:15 ; 19:35 ; 1 Chronicles 21:15 1 Chronicles 21:18 ; Psalms 34:7 ; Psalms 35:5 Psalms 35:6 ; Zechariah 1:11 Zechariah 1:12 ; 3:5 ; 12:8

Called ANGEL OF HIS PRESENCE

Isaiah 63:9 " - [Angel \(holy trinity\) - Nave's Topical Bible Concordance Online](#)

Would you agree that this source Nave's does clearly detail that Christ Jesus is designated as "Angel" in the scriptures, not as a created being, but the Uncreated Creator, God the Son?

"Under JESUS THE CHRIST, it is given:

MISCELLANEOUS FACTS CONCERNING

Was with the Israelites in the wilderness

1 Corinthians 10:4 1 Corinthians 10:9 ; Hebrews 11:26 ; Jude 1:5" - [Jesus, the christ - Nave's Topical Bible Concordance Online](#)

Would you agree that those things reference the "Angel" that went before them, in the pillar of Cloud/Fire, which the Scripture also calls LORD?

"Jesus continued

NAMES, APPELLATIONS, AND TITLES OF

Angel

Genesis 48:16 ; Exodus 23:20 Exodus 23:21

Angel of his presence

Isaiah 63:9

Captain of the Lords host (army)

Joshua 5:14

Messenger of the covenant

Malachi 3:1

Prince

Acts 5:31

Prince of Life

Acts 3:15

Prince of Peace

Isaiah 9:6

Prince of the kings of the earth

Revelation 1:5 " - [Jesus continued - Nave's Topical Bible Concordance Online](#)

If we sough further in that source, do you think that we would find that Jesus is designated the ruler/guardian over Israel? Do you think that we would find that He is the one that stands as mediator for his people?

Would you agree then to this source for this information as cited?

Truly, Who is like unto God, the Highest Messenger?

Is there then anything about another "prince" that seeks to usurp Christ's place?

"Satan

The prince

Of this world

John 12:31 ; 14:30 ; 16:11

Of demons

Matthew 12:24

Of the power of the air

Ephesians 2:2

Ruler of the darkness of this world

Ephesians 6:12 " - [Satan - Nave's Topical Bible Concordance Online](#)

In Revelation 12, please allow me to ask the following questions:

Who is the “Dragon” of Revelation 12:3,4,7,9,13,16,17?

Who is the “serpent” of Revelation 12:9,14,15?

Who is the “devil” of Revelation 12:9,12?

Who is the “Satan” of Revelation 12:9?

Who is the “accuser of the brethren” of Revelation 12:10?

Who was “cast out” of Revelation 12:9?

Who was “cast down” of Revelation 12:10?

Who is the one which “cast out of his mouth water as a flood” of Revelation 12:15,16?

Are there any “angels” which belong, “his”, to the singular person in the verses cited?

Does the fallen arch-rebel have many designations?

According to the text of Revelation 12:7, what is the arch-rebel's designation in “heaven” in this verse?

Who opposes the “Dragon”?

Who opposes the “serpent”?

Who opposes the “devil”?

Who opposes the “Satan”?

Who opposes the “accuser of the brethren”?

Whose “angels” oppose the “angels” of that “Dragon”?

Revelation 12:

Is there a “woman” and a “child” and a “Dragon” in Revelation 12:1-6?

Is there a “woman” entering into a “wilderness” for “a thousand two hundred and threescore days” [1,260 days; aka “1 time + 2 times [dual; plural of time] and half/dividing of time”; aka “42 months”] in Revelation 12:6?

Is there a “war” in “Heaven” between “Michael” [and “his angels”] and “the Dragon” [and “his angels”], wherein “the Dragon and his

angels" were "cast out" and "neither was their place found any more in heaven" in Revelation 12:7-9?

Did the "power of his [the Father's] Christ" on earth gain the "victory" and "salvation" over and from the "accuser of our brethren" in Revelation 12:10?

Did "they" on earth also "overcome" "him" [the accuser] by the "blood of the lamb" and by "the word of their testimony" in Revelation 12:11?

Is there "rejoic[ing]" in the "Heavens" for them "that dwell in them", but yet "woe" to the "inhabiters of the earth and of the sea" for the "Dragon" being cast out of "Heaven" is now "come down" unto them and was full of "wrath" and "persecuted" the Church in Revelation 12:12-13?

Is there a "woman" entering into a "wilderness" for "a time, and times, and half a time" [1 time + 2 times [dual; plural of time] and half/dividing of time' aka 1,260 days ["a thousand two hundred and threescore days"]; aka "42 months"] in Revelation 12:14?

Is there a "woman" and the "remnant" of "her seed" [aka "child"] and a "Dragon" in Revelation 12:15-17?

Revelation 12

Whose "angels" oppose the "angels" of that Michael"?

Who opposes the one which has the True "testimony"?

Who opposes the "Christ", even "Jesus Christ"?

Who opposes the "child", even the "man child" and "it"?

Who opposes the "lamb"?

Who opposes "Michael"?

According to the text of Revelation 12:7, what is the arch-defender's designation in "heaven" in this verse?

Does the Son of God have many designations?

Are there any "angels" which belong, "his", to the singular person in the verses cited?

Who is the one who has a "testimony" of Revelation 12:17?

Who is the one to "who was to rule all nations with a rod of iron" of Revelation 12:5?

Who is the one "caught up" of Revelation 12:5?

Who is the "seed" of Revelation 12:17?

Who is the "child" and "man child" and "it" of Revelation 12:2,4,5,13?

Who is the "Christ" and "Jesus Christ" of Revelation 12:10,17?

Who is the "lamb" of Revelation 12:11?

Who is "Michael" of Revelation 12:7?

If the structure is truly Chiastic in its nature, then can the identification of the beings therein ever be broken [even according to John 10:35]?

If the Church is the Woman on the earth, and she the Body in Revelation 12:11-13 and the Dragon fought against her, who then is the Heavenly Head in Revelation 12:7-9, who the Dragon warred against there?

In Daniel 8, vs 22 it says,

"Now that being broken, whereas four **stood up** for it, four kingdoms shall **stand up** out of that nation, but not in his power."

In Daniel 8, vs 23 it says,

"...a king of fierce countenance, and understanding dark sentences, shall **stand up**."

In Daniel 8, vs 25 it says,

"... he shall also **stand up** against the Prince of princes ..."

In Daniel 11, vs 2 it says,

"... Behold, there shall **stand up** yet three kings in Persia ..."

In Daniel 11, vs 3 it says,

"And a mighty king shall **stand up**, that shall rule with great dominion, and do according to his will."

In Daniel 11, vs 4 it says,

"And when he shall **stand up**, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."

In Daniel 11, vs 6, it says,

"... neither shall he **stand** ..."

In Daniel 11, vs 7 it says,

"But out of a branch of her roots shall one **stand up** in his estate ..."

In Daniel 11, vs 8 it says,

"... and he shall **continue** [**stand**] more years than the king of the north."

In Daniel 11, vs 14 it says,

"And in those times there shall many **stand up** ..."

In Daniel 11, vs 16 it says,

"...and he shall **stand** in the glorious land..."

In Daniel 11, vs 17 it says,

"...but she shall not **stand** on his side ..."

In Daniel 11, vs 20 it says,

"Then shall **stand up** in his estate ..."

In Daniel 11, vs 21 it says,

"And in his estate shall **stand up** a vile person ..."

In Daniel 11, vs 25 it says,

"... but he shall not **stand** ..."

In Daniel 11, vs 31 it says,

"And arms shall **stand** on his part ..."

When these verses use the word "**stand**" or "**stand up**", what does it mean contextually, and what is it always associated with?

Archon is used on occasions Messianically, and so refers to Christ our Saviour. He is "a prince [*archon*] and commander to the Gentiles" (Isa. 55:4, LXX, Bagster's translation); He is the One that is "to be a ruler [*archon*] of Israel" (Micah 5:2, LXX, Bagster's translation). Another Greek word with the same prefix *archi* is *archegos* derived from *archi* and *hegeomai* or *ago*—"to lead," et cetera. 77

Archegos as found in the LXX is generally rendered by Bagster's translation as "head," "captain," "chief," "ruler," "prince," et cetera. But in the New Testament it is used only with reference to our Lord. He is referred to as captain—"The captain [*archegos*] of their salvation" (Heb. 2:10); as author—"The author [*archegos*] . . . of our faith" (Heb. 12:2, margin, "beginner"); as Prince—"A Prince [*archegos*] and a Saviour" (Acts 5: 31); and "the Prince [*archegos*] of life" (Acts 3:15, margin, "author").

Yes, Jude and Zechariah 3, prove the issue even further, and beyond what is already demonstrated from Revelation 12 and the OP material. Let us look at the passages given:

Jude 1:9 KJV - Yet **Michael the archangel**, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, **but said, The Lord rebuke thee.**

Zechariah 3:1 KJV - And he shewed me Joshua the high priest standing before **the angel of the LORD**, and Satan standing at his right hand to resist him.

Zechariah 3:2 KJV - And **the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee**: [is] not this a brand plucked out of the fire?

Zechariah 3:3 KJV - Now Joshua was clothed with filthy garments, and stood before the angel.

Zechariah 3:4 KJV - And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Zechariah 3:5 KJV - And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Please notice the direct parallels, and where Jude is drawing from in his recounting of the resurrection of Moses by Michael/Jesus [Matthew 17:1-12; Mark 9:1-13; Luke 9:27-36; John 11:25; 2 Peter 1:16; Romans 5:14; Jude 1:9]:

Jude 9 - "Michael the Archangel"

Zechariah 3:1-4 - "The Angel of the LORD"

Jude 9 - "the devil disputed"

Zechariah 3:1-4 - "Satan standing at his right hand to resist him"

Jude 9 - "Moses", the Prophet, servant of the LORD

Zechariah 3:1-4 - "Joshua", the High-priest, servant of the LORD

Jude 9 - "said, The Lord rebuke thee"

Zechariah 3:1-4 - "The LORD rebuke thee", "even the LORD that hath chosen Jerusalem rebuke thee"

Please notice that even in Zechariah 3:1-4, that the "Angel of the LORD", whom is also stated as "the LORD" [being Logos, Jesus, etc] who was speaking, says to Satan, "... the LORD said unto Satan, The

LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Why would the LORD [Jesus, Logos, etc] refer the matter to the LORD and the LORD? It is because Jesus, the "Angel of the LORD", being the "LORD" speaking, is sent as messenger of the Father [LORD], and thus speaking by the Holy Spirit [LORD], and speaks the will of the Father [LORD].

Jesus/Michael Archangel in Jude does the same. For it written:

"For I am the LORD, I change not ..." Malachi 3:6

"... thou art the same ..." Hebrews 1:12

Hebrews 13:8 KJV - Jesus Christ the same yesterday, and to day, and for ever.

Remember that Michael being Jesus is sent as the messenger of the Father to resurrect Moses, and also to cleanse Joshua the High priest, and elsewhere. Thus his position/office is Archangel - Highest Messenger. Therefore, since the Highest Messenger, He can only speak what the Father gives Him to speak. Jesus said the same in the New Testament Gospels:

John 8:28 KJV - Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:49 KJV - For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

John 12:50 KJV - And I know that his commandment is life everlasting: **whatsoever I speak therefore, even as the Father said unto me, so I speak.**

etc

Hence Jesus is called throughout the Scripture "Archangel", "Angel", "Messenger", "Sent" and "Apostle", etc.

So in Jude, of course Jesus/Michael Archangel [YHVH Emmanuel, etc] would not bring a "railing accusation" against Satan, since that would have been of the Character of the devil. Notice the word "accusation". Who is the "Accuser"?

"... the accuser of our brethren is cast down, which accused them ..." - Revelation 12:10

Notice the other word "railing". In the Greek [Jude], it is actually, "βλασφημία" - "blasphemia" [or in Peter; "βλάσφημος"] blasphemous, slanderous, impious [not pious], evil speaking. Would Jesus ever "dare" to speak a blasphemous accusation even against his opponent, Satan? Never. Jesus referred the matter to the Judgment of the Father. Satan was tempting Jesus even then.

There were great things at stake in the resurrection of Moses. Angels of the heavenly host and angels of the demonic host.

So, can Jesus in the Gospels say that Satan is a "liar", "murderer" [John 8:44], etc? Yes. Because that is what the Father told Jesus to say at that time. And none of that is a blasphemous accusation, but a true statement.

Angels of the heavenly host, being created beings are indeed more powerful than men, and much moreso, the "Angel of the LORD", being the YHVH-LORD the Son, Uncreated Creator, is above and beyond by an infinite margin, more holy and powerful than they. He is the example. Since He himself, would not even "dare" to bring a "railing/blasphemous/slanderous/evil spoken accusation", even against his arch-nemesis, then ought we neither:

1 Peter 2:21 KJV - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Christ Jesus suffered the blasphemous accusation against himself, and did not return in like manner:

"Not rendering evil for evil, or railing for railing ..." 1 Peter 3:9

With the Love [God' love] of Jesus, Brother.

Malachi 3:1:

Malachi 3:1 - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi 3:1 in Transliterated Hebrew [in pertinent; H4397]: mal'akh'

Malachi 3:1 in Transliterated (supposed) LXX Greek [in pertinent; G32]: aggelos

The text speaks of Two main Messengers:

[1] "Behold, I will send my messenger, and he shall prepare the way before me ..."

[2] "... and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

The first is John the Baptist.

How do we know?

This text is referenced along with Isaiah 40:3 [Isaiah 40:3 - The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.], when Isaiah is cited numerous times in the New Testament Gospel texts:

[1] Matthew 3:3 - For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[2] Mark 1:2 - As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mark 1:3 - The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[3] Luke 3:4 - As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[4] John 1:23 - He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Shall we notice together that the language of Malachi 3:1 and Isaiah 40:3, and the New Testament texts, Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23, all share the commonality, "prepare the way".

Also consider that Matthew and Luke specifically point out one prophet, Esaias [Isaiah], but notice that Mark makes mention of "prophets" [plural] which would then not only include the Major Prophet Isaiah, but also then the minor Prophet Malachi.

Notice carefully Luke's account from the beginning:

Luke 1:11- And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luke 1:12 - And when Zacharias saw [him], he was troubled, and fear fell upon him.

Luke 1:13 - But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luke 1:14 - And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luke 1:15 - For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:16 - And many of the children of Israel shall he turn to the Lord their God.

Luke 1:17 - And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Thus, as a side notation, we can prove the WTS - Jehovah's Witness theology incorrect with this simple citing, since the "Lord" [Greek Tr. Kurios] in those New Testament texts is actually a direct reference to YHVH - Jehovah [Emmanuel] of the Old Testament texts and John the Baptist was to go before "him", who would come unto His own.

John 1:1 - In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 - The same was in the beginning with God.

John 1:3 - All things were made by him; and without him was not any thing made that was made.

John 1:4 - In him was life; and the life was the light of men.

John 1:5 - And the light shineth in darkness; and the darkness comprehended it not.

John 1:6 - There was a man sent from God, whose name [was] John.

John 1:7 - The same came for a witness, to bear witness of the Light, that all [men] through him might believe.

John 1:8 - He was not that Light, but [was sent] to bear witness of that Light.

John 1:9 -[That] was the true Light, which lighteth every man that cometh into the world.

John 1:10 - He was in the world, and the world was made by him, and the world knew him not.

John 1:11 - He came unto his own, and his own received him not.

John 1:12 - But as many as received him, to them gave he power to become the sons of God,[even] to them that believe on his name:

John 1:13 - Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 - And the Word was made flesh, and dwelt among us,(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:15 - John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

It was indeed verily Jehovah [Emmanuel] which took out the Israelite nation for himself and then came unto them, being rejected by them on the whole.

Thus these texts become paramount therein:

1 Corinthians 12:3 - Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.

Philippians 2:11 - And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

Consider, in the light of the previous verses, as to what those two verses are actually saying.See also Paul's uses of the OT in Hebrews 1 & 13, etc.

Moving back to our text of Malachi 3:1, we truly can then see that the first "messenger" [Hbr: Mal'ak, Grk: Aggelos; Eng: Angel/Messenger] is John the Baptist:

Matthew 21:37 - But last of all he sent unto them his son, saying, They will reverence my son.

Mark 12:6 - Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying,

They will reverence my son.

Thus we can see that the Second "messenger" [Hbr: Mal'ak, Grk: Aggelos; Eng: Angel/Messenger] of Malachi is indeed Jesus the Christ, for He is indeed even the "Angel/Messenger of the Covenant/Testament", as spoken of by Jeremiah [Jeremiah 31:31-34; Isaiah 56:1-8; Daniel 9:27; Hebrews 8:8-13, 10:16, etc]:

Matthew 26:28 - For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14:24 - And he said unto them, This is my blood of the new testament, which is shed for many.

Luke 22:20 - Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you.

1 Corinthians 11:25 - After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.

Daniel 9:27 - "And he shall confirm the covenant with many for one week: and in the midst of the week ..."

Hebrews 2:3 - How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

Hebrews 9:18 - Whereupon neither the first [testament] was dedicated without blood.

Hebrews 9:20 - Saying, This [is] the blood of the testament which God hath enjoined unto you.

In both instances the Father is involved, but in differing ways. Before 'Jesus' took upon Himself humanity (Jude 9, the reference to the resurrection of Moses in the OT), He referred the particular matters under discussion to the Father, since He had come as the "Messenger" [Angel] of the Father. In the NT, the Father had instructed Jesus to rebuke the devil, in his taking upon Himself humanity, for the Father had given such command to the Son at that point, and His Message was now to men:

John 5:22 - For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:27 - And hath given him authority to execute judgment also, because he is the Son of man.

The Two [Main] Princes:

It is often asked, since Jesus is God, the Son, how can He also be Michael Archangel, since Michael, in Daniel 10:13, says of Him, that He is, "one of the chief princes" [KJV], doesn't that mean Michael cannot be Jesus? The answer is, "No, it does not mean that 'Jesus' is not Michael, but demonstrates further that He indeed is."

There are two Main "princes" [rulers]:

[1.] The Good [JESUS/MICHAEL, etc], the True and Everlasting "Prince" [GOD]

[2.] The Wicked [Satan/Dragon/Serpent/Devil, etc], the usurping "prince" [creature]

- The Great Controversy still further:

[JESUS/MICHAEL]

"...the Prince of the Host..." [Daniel 8:11;p];
"...the Prince of Princes..." [Daniel 8:25;p];
"...Messiah the Prince..." [Daniel 9:25;p];
"...Michael, one of the Chief Princes..." [Daniel 10:13;p];
"...Michael your Prince..." [Daniel 10:21;p];
"...the prince of the covenant..." [Daniel 11:22;p];
"...Michael...the Great Prince..." [Daniel 12:1;p];
"...the Prince of Peace..." [Isaiah 9:6;p];
"...the Prince of Life..." [Acts 3:15;p];
"...a Prince and a Saviour..." [Acts 5:31;p];
"...Jesus Christ...Prince of the Kings of the Earth..." [Revelation 1:5;p].

MICHAEL is not "merely a Prince of God's People", but is called in many places the "Prince" [usually the word is "Sar" and means "Ruler, Prince, Chief", etc]:

Considering the word in this light, "prince" means "ruler" or even "chief":

...and so CHRIST is also called all of those other Titles and names as well such as KING OF KINGS [Revelation 19:16] and this is not merely saying King of Kings of the Earth, but rather is saying HE is King over all Kings [compare with 1 Timothy 6:15, "Only Potentate"], KING OF THE JEWS [John 19:19], KING OF ISRAEL [John 1:49], the KING THAT COMETH [Luke 19:38] and LORD of LORD's [Revelation 17:14], the LORD FROM HEAVEN [1 Corinthians 15:47], the LORD OF ALL [Acts 10:36], the LORD OF PEACE [2 Thessalonians 3:16] etc, and so we see that Jesus is GOD [John 1:1, 8:58; Hebrews 1; etc], and King, and Lord and Father [Isaiah 9:6] and has children.

Now the opposing, usurper...

[Satan/Dragon/Serpent/Devil]

"...devils through the prince of the devils." [Matthew 9:34;p];
"...cast out devils, but by Beelzebub the prince of the devils." [Matthew 12:24;p];
"...Beelzebub, and by the prince of the devils casteth he out devil." [Mark 3:22;p];
"...the prince of this world..." [John 12:31;p];
"...the prince of this world..." [John 14:30;p];
"...the prince of this world is judged." [John 16:11;p];
"...the prince of the power of the air..." [Ephesians 2:2;p];
"...against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places]..." [Ephesians 6:12;p];
"...thrones, or dominions, or principalities, or powers..." [Colossians 1:16;p];
"...principalities and powers..." [Colossians 2:15;p].

...even Satan [the accusing usurper] is designated "god of this world" [2 Corinthians 4:4], "king" [Revelation 9:11], "lord" [Baal][Judges 2:13], a "father" of the wicked ones [John 8:44], his "children

of disobedience" [Ephesians 2:2, 5:6; Colossians 3:6], "child of the devil" [Acts 13:10]...

There are many "princes" in the Scripture, and 'Jesus' is indeed "prince", though in Daniel 10:13, it reads, "one/first of the chief princes".

The word "one" in the Hebrew is "echad", and means "one [of number], or first [one of order; as in primary, beginning, foremost, etc], once, each, every" [Strong's Concordance].

The word "chief" in the Hebrew is "ri'shown", and means "first, primary, former, foremost, chief, etc" [Strong's Concordance].

The word "prince" in the Hebrew is "sar", and means "prince, ruler, leader, chief, head, captain, chieftain, etc" [Strong's Concordance].

Thus it can mean "one of the chief leaders/princes/rulers", "first of the chief leaders/princes/rulers", etc.

Would saying this of 'Jesus' mean He would not be YHVH God [Emmanuel], the Son, less than Eternal Deity?

No, for 'Jesus' truly is "Prince of Princes" [Daniel 8:25](and please notice the one among/above many), and "Prince of the Kings of the Earth" [Revelation 1:5], making Him Chief of Princes, even First of the Chief Princes. Who then are the other Princes?

[1] The "princes" can be God's own people, since they were to be a Kingdom of Priests.

Exodus 19:6 - And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

1 Peter 2:9 - But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 - And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 5:10 - And hast made us unto our God kings and priests: and we shall reign on the earth.

[2] The "princes" can be a subdivision of God's own people, being the rulers of the priesthood:

Isaiah 43:28 - Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Ezra 8:24 - Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

Ezra 8:29 - Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

Ezra 10:5 - Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they

should do according to this word. And they sware.

Etc.

[3] The "princes" can be referring to the various rulers of the nations/Kingdoms.'Jesus'/Michael was in charge of His own people, hence He is called "your Prince" [Daniel 10:21], even the "Great Prince" [Daniel 12:1], since Israel [the peoples] were a royal nation of priests unto God. Other persons were in charge of the other nations, like Satan, or Alexander the Great, etc. The phrase in Daniel can be referring to all of these at the same time, for 'Jesus' is indeed ruler over His own people, He is indeed the Highest Mediator/Priest, and He is also "prince" among other vying "princes",'Jesus' is the only true Heir, and the others which seek to take His kingdom by force/deception, etc are but usurpers, counterfeits and pretenders to the throne.

So does the saying in Daniel 10:13 of "one/first of the chief princes" mean that Michael cannot be 'Jesus'?

No, but instead further proves that it is only He who can fit that Scripture in its context.

HEBREWS 1

...let's pause here, and move to 1 Corinthians 12:3 for a brief moment, then stop by Isaiah 40:3, and then see the New Testament quotations of Isaiah 40:3 and then consider Hebrews 1, and then we can come back to Matthew 28:19, in the three persons with the name/character YHVH and see that Jesus is indeed so named YHVH in the Old Testament.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and **[that] no man can say that Jesus is the Lord, but by the Holy Ghost.** 1 Corinthians 12:3

1 Corinthians 12:3 διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν, καὶ οὐδεὶς δύναται εἰπεῖν **Κύριον** Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἀγίῳ.

No man can say that **Christ Jesus is LORD**... but by the Holy Spirit... not only is Christ Jesus, Master and Teacher, He is indeed LORD and God, the Son, the very Shepherd of the Sheep.

The Greek word used in **1 Corinthians 12:3**, is the very same word that the LXX [Septuagint, Greek OT] uses, "**kurios**" [**LORD**].

Even as Isaiah 40:3 ["The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for our God."] seen being quoted in the four Gospels. '**YHVH**' is translated there by the Gospel writers, under direction of the HOLY SPIRIT, "**kurios**".

The Prophet Isaiah knew who was to come:

The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert **a highway for our God**. Isaiah 40:3

Isaiah 40:3 [LXX] φωνὴ βοῶντος ἐν τῇ ἔρήμῳ Ἐτοιμάσατε τὴν ὁδὸν **κυρίου**, εὐθείας ποιεῖτε τὰς τρίβους **τοῦ Θεοῦ** ἡμῶν.

Isaiah 40:3 קול קורא במדבר פנו דרך יהוה ישרו בערבה משלה לאלהינו:

The word for "LORD" in Isaiah 40:3 is the Hebrew Tetragrammaton "יהוה", "YHWH/YHVH" or Jehovah...and directly quoted 4 times in the NT:

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Matthew 3:3

ουτος γαρ εστιν ο ρηθεις υπο ησαιου του προφητου λεγοντος φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου Matthew 3:3 Stephens 1550 Textus Receptus

outoV gar estin o rhqeiv upo hsaioV tou profhtou legontoV fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeriaV poieite taV tribouV autou Matthew 3:3 Greek

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Mark 1:3

φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου Mark 1:3 Greek

fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeriaV poieite taV tribouV autou Mark 1:3 Stephens 1550 Textus Receptus

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Luke 3:4

ως γεγραπται εν βιβλῳ λογων ησαιου του προφητου λεγοντος φωνη βιωντος εν τη ερημῳ ετοιμασατε την οδον κυριου ευθειας ποιειτε τας τριβους αυτου Luke 3:4 Greek

wV gepraptai en biblw logwn hsaioV tou profhtou legontos fwnh bowntoV en th erhmw etoimasate thn odon **kuriou** euqeriaV poieite taV tribouV autou Luke 3:4 Stephens 1550 Textus Receptus

He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John 1:23

εφη εγω φωνη βιωντος εν τη ερημῳ ευθυνατε την οδον κυριου καθως ειπεν ησαιας ο προφητης John 1:23 Greek

efh egw fwnh bowntoV en th erhmw euqunate thn odon **kuriou** kaqwV eipen hsaiaV o profhthV John 1:23 Stephens 1550 Textus Receptus

Go now with me to the **Book of Hebrews Chapter 1** if you will please...

Hebrews, like the Gospel of John, really demonstrates that Jesus Christ is YHVH God, the Son, showing His supremacy over all, over Moses, over Angels, over types and shadows, etc.

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the

angels of God **worship** him. [Hebrews 1:6]

But **unto the Son** [he saith], **Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. [Hebrews 1:8]

Thou hast loved righteousness, and hated iniquity; **therefore God**, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. [Hebrews 1:9]

In that verse [vs 9] we see the Father [thy God], the Son [therefore God] and even the Holy Spirit [oil of gladness, symbolized]... look closely...

Every Apostle and Disciple, and yea the whole Bible completely Agree on who Jesus is, that He is God. John declares it, Paul declares it, Thomas declares it [John 20:28, compare to Psalms 35:23 in the Greek], Stephen declare it, the Psalms declare it, the Prophets declare it, and Jesus declares it, the Holy Spirit declares it, and the Father declares it:

The author of Hebrews in Hebrews 1:8-9 is citing the OT from Psalms 45:6, so that we may know.

Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.
- Psalms 45:6

But **unto the Son [he saith], Thy throne, O God, [is] for ever and ever**: a sceptre of righteousness [is] the sceptre of thy kingdom. - Hebrews 1:8

God the Father, is addressing God the Son, signified in writing through David and Paul by God the Holy Spirit (the Author of Scripture), anointing Him with the Holy Spirit [symbolized by the “oil”].

Here is the TR. Greek:

ο γρονος σου ο θεος εις τον αιωνα του αιωνος rabdos euquthtos h rabbos ths basileias sou
- Psalms 44:7 LXX (same as Psalms 45:6 KJV)

proV **de τον ουιον ο γρονοV σου ο qeoV eiV τον αιωνα του αιωνoV** rabdos euquthtos h
rabdoV thV basileiaV sou - Hebrews 1:8

Hebrews 1:8 is directly quoting the Psalms. "**sou o theos**" is "**O God**", and this said, "**unto the Son**" by the Father, signified in scripture by God the Holy Spirit. The Son sits upon the right hand of the Father.

Consider also the context in **Psalms 45**. Now we continue further in **Hebrews Chapter 1**, which the whole **Chapter 1** identifies Jesus' Deity, and **Chapter 2** deals with His humanity, the 2 natures.

And, **Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:** [Hebrews 1:10]

They shall perish; but **thou remainest**; and they all shall wax old as doth a garment; [Hebrews 1:11]

And as a vesture shalt thou fold them up, and they shall be changed: **but thou art the same**, and thy years shall not fail. [Hebrews 1:12]

Thou LORD, Jesus Christ, the same yesterday, today and forever... notice which passages that Paul is also drawing from the in the OT! What is being cited here? It is Psalms 102:24-28!

I said, **O my God**, take me not away in the midst of my days: thy years [are] throughout all generations. [Psalms 102:24]

Of old hast **thou laid the foundation of the earth**: and **the heavens [are] the work of thy hands.** [Psalms 102:25]

They shall perish, **but thou shalt endure**: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: [Psalms 102:26]

But **thou [art] the same**, and thy years shall have no end. [Psalms 102:27]

The children of thy servants shall continue, and their seed shall be established before thee. [Psalms 102:28]

Who is being spoken of in **Psalms 102?** It is **LORD, YHVH**, see **Psalms 102:1,12,15,16,19,21,22.**

With whom does the author of Hebrews directly say that those texts apply to? Jesus Christ. He truly is **LORD [YHVH] God, the Son.**

Jesus Christ the **same yesterday, and to day, and for ever.** [Hebrews 13:8]

Jesus' Divinity/Deity [being God] is compared to Melchizedek, who was,

"**Without father, without mother, without descent, having neither beginning of days, nor end of life;** but made like unto the Son of God; abideth a priest continually." [Hebrews 7:3]

For every house is builded by some [man]; but **he that built all things [is] God.** Hebrews 3:4

Further still in the **Book of Hebrews Chapter 13:**

"[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for **he hath said, I will never leave thee, nor forsake thee.** Hebrews 13:5

Go through out all of the OT, and even the NT, who is it that stated that He would never leave nor forsake them?

See also Matthew 28:20: "Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you alway,** [even] unto the end of the world. Amen."

So that we may boldly say, **The Lord [is] my helper**, and I will not fear what man shall do unto me. **Hebrews 13:6**

See "Hear, **O LORD**, and have mercy upon me: **LORD, be thou my helper.**" [Psalms 30:10] and "Behold, **God [is] mine helper: the Lord** [is] with them that uphold my soul." [Psalms 54:4]

...but notice the context of **Hebrews 13:5,6,7... vs 8** with whom does the author of Hebrews equate as

the LORD and God and Helper? Jesus Christ...

Jesus Christ the same yesterday, and to day, and for ever. Hebrews 13:8

...compare to:

Then **came she and worshipped him**, saying, **Lord, help me. Matthew 15:25**

This is a very serious matter, for if we refuse to acknowledge Jesus as YHVH God, the Son, our very existence is at stake, and eternal life is then upon the line:

I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am** [he], ye shall die in your sins. - John 8:24

...please notice that the English words “[he]” are added... and are not actually present in the Greek text... this means that Jesus stated, “...ye shall die in your sins: for if ye believe not that I AM...”

He is declaring that He is the “I AM” of the OT, and if they did not believe this, that they would die in their sins, for it is only YHVH God that can save from sin.

Consider carefully...

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] **no man can say that Jesus is the Lord, but by the Holy Ghost.** 1 Corinthians 12:3

Take note of what that is actually saying... not merely speaking about a kingship, but Deity... that no man can say that Jesus Christ is the LORD, except by the Holy Spirit...

Will you accept Jesus as YHVH God, the Son, and seek the salvation that He is offering, by His own blood and life and sacrifice?

For whosoever shall **call upon the name of the Lord** shall be saved. Romans 10:13

[See also Genesis 4:26, 12:8, 26:25; Psalms 116:4,13,17; Zephaniah 3:9;]

When they heard *this*, they were **baptized in the name of the Lord Jesus.** Acts 19:5

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints, with all that in every place call upon the name of Jesus Christ our Lord*, both theirs and ours: 1 Corinthians 1:2

In Hebrews 1, the language therein also fully demonstrates that Jesus [though YHVH Emmanuel, the great I AM, even the Son of the Father, etc] we see that it also reveals Jesus as the Highest Messenger of the Father, as the word 'archangel' means, and we also see Jesus is the one who is like God, notice carefully:

Hebrews 1:1 KJV - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 KJV - Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:3 KJV - Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:4 KJV - Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Please notice right away that Jesus is the one sent by the Father [even as He has called "apostle" [that is of the Father] in Hebrews 3:1]. God [the Father] spoke unto His people by differing means and by differing persons, and in vs 2, we see that He [the Father] also spoke unto us "by" ["[his] Son". This "by" and speaking, makes Jesus, messenger, the one sent forth from the bosom of the Father with a message from the Father.

Jesus is the highest messenger, for notice as the passage continues, that Jesus is "better" than the created hosts (like Gabriel, Seraphim, Cherubim, etc) and has "a more excellent name". There is only one name that this is speaking to, YHVH is salvation - Jesus, yes indeed, God with us [Emmanuel/Immanuel].

Also notice that Jesus is the "express image" of His [the Father's] person, the very "charakter" [character]. This can only be said of one who is God, I AM, YHVH, even "one" [atonement, & not one in person] with the Father.

Yet, if we keep reading, we find more, about Jesus being this Who is like God the Highest Messenger:

Hebrews 1:9 KJV - Thou hast loved righteousness, and hated iniquity; therefore God,[even] thy God, hath anointed thee with the oil of gladness above thy fellows.

This, in its context, as shown previously, reveals that the "fellows" that Jesus is being compared to are the Heavenly hosts (those created beings of Heaven, Gabriel, Seraphim, Cherubim. etc), which means that Jesus is a "fellow" messenger (angel, an office of one sent forth, not nature, not inherently meaning created at all), but far above them as such, not only in that capacity, but in so much [infinitely so] more.

Thus Jesus, in Hebrews 1, is proven to be Deity, YHVH Emmanuel, and also the Highest Messenger (angel, office) the Father has sent unto us:

Matthew 21:37 KJV - But last of all he sent unto them his son, saying, They will reverence my son.

John 1:18 KJV - No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].

Thus, this is He [Jesus] that was written of in Zechariah 13:7:

Zechariah 13:7 KJV - Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Jesus is the "shepherd" and "fellow" of the Father [the Husbandman].

The "Short" Historical names that believed and taught - [sourced, see section 8 for full details and citations] :

Ellen G. White (AD November 26, 1827 - AD July 16, 1915) - Jesus is "Michael"

Melito of Sardis (wrote AD 165 - AD 175, died c. AD 180 - Jesus is "among the angels, archangel"

Roman Catholic Encyclopedia: Jesus is the Angel of the Great Counsel, the Angel of the LORD, etc

Augustine of Hippo (AD 13 November 354 - AD 28 August 430) Jesus is the "Angel of the Testament", etc

Irenaeus (AD early 2nd century - c. AD 202) Jesus is the one that came down andspoke to the Patriarchs under the designation "Angel".

Titus Flavius Clemens (Greek: Κλήμης ὁ Ἀλεξανδρεύς; c. 150 - c. 215), known as **Clement of Alexandria** - Jesus is the "Angel of the Great Counsel".

Justin Martyr, also known as Saint Justin (c. AD 100 - AD 165) - Jesus is called "Angel", etc

Eusebius (AD 260/265 - AD 339/340); also called **Eusebius of Caesarea** and **Eusebius Pamphili**, - Jesus is called the "Angel of the mighty counsel".

Quintus Septimius Florens Tertullianus, anglicised as **Tertullian** (c. AD 160 - c. AD 225 AD) - Jesus is the 'Angel' that spake to Moses from the midst of the bush.

Roman Catholic New American Bible with Footnotes [along with Douay

Rheims], 1986: - Jesus is the "Lord's Angel", and "Angel of the LORD", and etc.

Charles Buck (AD 1771 - AD 11 Aug 1815) Jesus is called "Angel" and "Archangel".

John Butterworth, minister (born AD 1727- died AD 1803) - Jesus is "Michael".

Alexander Cruden (AD May 31, 1699 - AD November 1, 1770) - Jesus is called "Angel".

Thomas Taylor (AD 15 May 1758 - AD 1 November 1835) - Jesus is "Michael".

Patrick Fairbairn (AD 28 January 1805 - AD 6 August 1874) - Jesus is "Michael".

William Baxter Godbey (AD June 3, 1833 - AD September 12, 1920) cites Dr. Clarke that Jesus is "Michael".

Matthew Pool[e] - (AD 1624 - AD 1679) - Jesus is "Michael".

Sir William Smith (AD 20 May 1813 - AD 7 October 1893) - Jesus is "Michael" and cites others Luther, Hengstenberg, etc.

Thomas Coke (AD 9 September 1747 - AD 2 May 1814) - Jesus is "Michael".

John Guyse (AD 1680 - AD 1761) - Jesus is "Michael", and called "Angel", etc

Elhanan Winchester (AD 1751 in Brookline, Massachusetts - AD April 18, 1797) - Jesus is "Michael".

George Sale (AD 1697, Canterbury, Kent, England - AD 1736, London, England) ; **George Psalmanazar** (AD 1679? - AD 1763);; **Archibald Bower** (AD 17 January 1686 - AD 3 September 1766) ; **George D. Shelvoke** (baptised AD 1 April 1675 - AD 30 November 1742) ; **John Campbell** (AD 1708 - AD 1775); **John Swinton** (AD 1703 - AD 1777) - Jesus is "Michael".

The Church of England Magazine. Under the superintendence of the clergymen of the United Church of England and Ireland. Vol. IV. No. 85; January 6, 1838. By **James Burns**. - Jesus is "Michael".

Robert Hawker (AD 1753 - AD 1827) - Jesus is "Michael" and "Archangel".

Samuel Horsley (AD 15 September 1733 - AD 4 October 1806) - Jesus is "Michael".

The London Encyclopedia, or Universal Dictionary ... 1839. - Jesus is "Michael".

The Zondervan Encyclopedia of the Bible; Volume 4; M-P, Revised, Full-Color Edition; - cites that many Protestants, Hengstenberg, etc that Jesus is "Michael".

Zondervan NIV Study Bible (Fully Revised): Wide Margin Loose-Leaf Edition; copyright 1973, 1978, 1984 by International Bible Society. - Jesus is the "angel of the Lord", etc.

Hermann Witsius (Herman Wits or in Latin Hermannus Witsius) (AD 12 February 1636 - AD 22 October 1708) - Jesus is "Michael".

Reinerus Vogelsangius (AD 1610 - AD 1679) - Jesus is "Michael".

Johannes Cloppenburg (AD 1592 - AD 1652) - Jesus is Michael the "Angel of the Lord".

Ralph Griffiths (AD c.1720 - AD September 28, 1803) - Jesus is "Michael".

Campegius Vitringa Sr., or Kempe Vitringa[1] (born at Leeuwarden, May 16, 1659; died at Franeker, March 31, 1722) - Jesus is "Michael" the "Archangel".

Martin Luther (AD 10 November 1483 - AD 18 February 1546) - Jesus is "Michael".

Philipp Melanchthon (AD 16 February 1497 - AD 19 April 1560) - Jesus is "Michael".

Johann Wigand (ca. AD 1523 - AD 21 October 1587) - Jesus is "Michael".

David Chytraeus or Chyträus (26 February 1530, Ingelfingen - 25 June 1600, Rostock) - Jesus is "Michael".

Giovanni Diodati or Deodati (AD 6 June 1576 - AD 3 October 1649) - Jesus is "Michael".

Andrew Willet (AD 1562 - AD 4 December 1621) - Jesus is "Michael".

William Miller (AD February 15, 1782 - AD December 20, 1849) - Jesus is "Michael".

Carl L. Beckwith, - Jesus is "Michael".

Robert W. Bertram (AD 27 March 1921 - AD 13 March 2003) - Jesus is "Michael".

Dr. Frances N. Lee (AD 1934 - AD Friday 23rd December, 2011) - - Jesus is "Michael".

David Harold Chilton (AD 1951 - AD 1997) - Jesus is "Michael".

Milton Spenser Terry (AD 1840 - AD 1914) - Jesus is "Michael".

George Whitefield - December 27 [O.S. December 16] 1714 - September 30, 1770) speaks by symbol, Jesus is our "Michael".

James Petigru Boyce (AD 1827 - AD 1888) citing John Pye-Smith, Jesus is "probably" "Michael".

The Rev Dr John Pye-Smith FRS, FGS (AD 25 May 1774 - AD 5 February 1851) - Jesus is "probably" "Michael".

Christmas Evans (AD 25 December 1766 - AD 19 July 1838) - Jesus is "Michael".

The Christian Gleaner and Domestic Magazine

The Christian Gleaner and Domestic Magazine for 1825, Volume II; London; published by B. J. Holdsworth, 18, St. Paul's Churchyard. - Jesus is "Michael".

Carl Ferdinand Wilhelm Walther (AD October 25, 1811 - AD May 7, 1887) - Jesus is "Michael".

John Gill (AD 23 November 1697 - AD 14 October 1771) - Jesus is "Michael".

Charles Spurgeon (AD 9 June 1834 - AD 31 January 1892) Jesus is the "True Michael".

Matthew Henry (AD 18 October 1662 - AD 22 June 1714) - Jesus is "Michael".

Thomas Adams (AD 1583 - AD 1653) - Jesus is "Michael".

Heinrich [Henry] Bullinger (AD 18 July 1504 - AD 17 September 1575) - Jesus is "Michael".

Isaac Watts (AD 17 July 1674 - AD 25 November 1748) - Jesus is "Michael".

William Kinkade (AD 22nd Sept. 1783 - AD 20th Sept. 1832) [**became Arian later; Heresy**] - Jesus is "Michael".

Jonathan Edwards (AD October 5, 1703 - AD March 22, 1758) - Jesus is "Michael".

1560/1599 Geneva Study Bible- Jesus is "Michael".

John [Jean] Calvin "(born Jehan Cauvin: AD 10 July 1509 - AD 27 May 1564) - Jesus is "Michael" and does not disagree with others who see the same.

Francois Du Jon aka "Franciscus Junius (born François du Jon, AD 1 May 1545 - AD 13 October 1602) - Jesus is "Michael".

John Wesley (AD 28 June [O.S. 17 June] 1703 - AD 2 March 1791) - Jesus is "Michael".

John Brown of Haddington (AD 1722 - AD 19 June 1787) - Jesus is "Michael".

James Wood (AD 1751 - AD 1840) - Jesus is "Michael".

Ernst Wilhelm Theodor Herrmann Hengstenberg (AD October 20, 1802, Fröndenberg - AD May 28, 1869, Berlin- Jesus is "Michael".

Wikipedia, The Online Encyclopedia - Michael (Archangel); subsection - "Protestant Views" - cites John A. Lees, and Hengstenberg, Jesus is

"Michael".

International Standard Bible Encyclopedia, comment on section
"Michael" by **John A. Lees**. - Jesus is "Michael".

John Bunyan (AD 28 November 1628 - AD 31 August 1688) - Jesus is "Michael".

Henry Ainsworth (AD 1571 - AD 1622) - Jesus is "Michael".

Thomas Watson (c. AD 1620 - AD 1686) - Jesus is "Michael".

James Glasgow D.D. (AD 27 May 1805 - AD 1890) - Jesus is "Michael".

James Hastings (AD 1852 - AD 1922) and **George Cunningham Monteath Douglas** (AD 1826 - AD 1904- Jesus is "Michael".

Thomas Hobbes Scott (17 April 1783 - 1 January 1860) - Jesus may indeed be "Michael" as "many" others say.

Hezekiah Holland (born ca. AD 1617, living AD 1660) - Jesus is "Michael".

Adam Clarke (AD 1760 or AD 1762 - AD 1832) - Jesus is "Michael".

George Balderston Kidd (Cottingham, near Hull, AD 28 July 1794 - AD 1852) - Jesus is "Michael".

James Durham (AD 1622 - AD 1658) - Jesus is "Michael".

Bryce Johnston (AD 1747 - AD 1805) - Jesus is "Michael".

Vine's Expository Dictionary, by William Edwy Vine Section: "archangel" - the "archangels" "voice" is the "voice" of Jesus.

Thomas Haweis (AD 1 January 1734 - AD February 11, 1820) - Jesus is "Michael".

Abingdon Bible Commentary, 1929; Editor, **Edwin Lewis** (AD 1881 - AD 1959) was an American Methodist theologian primarily associated with Drew University in New Jersey. Others involved - **Frederick Carl Eiselen**; **David G. Downey**. - Jesus is "Michael".

Johann [John] Peter Lange (AD 10 April 1802 in Sonneborn (now a part of Wuppertal) - AD 9 July 1884), and **Elijah Richard Craven** (AD Mar. 28 1824, in Washington D.C. - AD Jan. 5 1908, in Philadelphia, Pa) - Jesus is "Michael".

Thomas Robinson (AD 1813/14 - AD 1890) - Jesus is "Michael".

Johann Friedrich Haug ((AD * 1680, AD † 18. May 1753) and **The Berlenburger Bibel** [aka 'Berleb. Bible', 'Berleburger Bibel', etc.] is in the years AD 1726 - AD 1742) - Jesus is "Michael".

[24] Crucifixion texts:

Jesus, the “lamb of God” [Genesis 22:8; John 1:29,36; Revelation 5:6, etc] or “Passover” [1 Corinthians 5:7] died, even as the one True Sacrifice [Hebrews, etc], of which all of the shadow/typical/ensamples pointed to [Colossians 2:17; Hebrews 8:5, 10:1, etc].

While that is the most important thing to consider above all, it is not the only thing to consider, since the Holy Spirit, even the “another Comforter” [John 14:16], yes, “the Spirit of Truth” [James 4:17], would lead us into all truth [John 15:26, 16:13].

A question has been asked,

What was the shape of the instrument by which Jesus was Crucified by the Romans?, in other words, was it in the shape of the T[au], t[ee], the 'x', 'y', or was it merely an single upright stake/pole/pallisade, or something else?

While this question is truly secondary to the original and greater reality of Jesus death, and the plan of redemption itself and what it means to God, the Heavencies and us, there is no reason to consider this question to be invalid, or unworthy of consideration, nor ultimately unimportant, and if to be considered truly and most prayerfully, then what implications or even direct lessons can we learn from the answer to the question, out of/from the Word of God, for everything written is there for a purpose,

even for our learning and instruction:

2 Timothy 3:16 KJV - All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

We could begin by citing all manner of facts from history, etc, but let us begin with the Word of God, and then verify through history, since the Bible is the criterion for Truth, and all evidence found cannot disagree with it, since it is written:

John 17:17 KJV - Sanctify them through thy truth: thy word is truth.

Psalms 12:6 KJV - The words of the LORD *are* pure words: as silver tried in a furnace of earth, purified seven times.

Isaiah 8:20 KJV - To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Titus 1:2 KJV - "... God, that cannot lie ..."

Hebrews 6:18 KJV - "... impossible for God to lie ..."

Proverbs 8:7 KJV - For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

1 Peter 2:22 KJV - Who did no sin, neither was guile found in his mouth:

Isaiah 45:19 KJV - I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Yet, it is not enough to simply turn to Scripture and point to one example, and turn from those pages, but we much of necessity “**search the Scriptures**” [John 5:39], and be like the Bereans, which were “**more noble than those in Thessalonica**” to see if these “**things were so**” [Acts 17:11], but we must go by the rules of the Bible itself, which is written unto us “**precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little**” [Isaiah 28:10,13], and moreso, must be found in the “**mouth of two or three witnesses**” so that every word “**be established**” [**2 Corinthians 13:1, etc**], and so being found in one place of the Prophets, it cannot be found to contradict another, for the spirits of the Prophets are “**subject to the Prophets**” [**1 Corinthians 14:32**], which are subject to the Law of God, even the Ten Commandments [**Numbers 22:18; Deuteronomy 4:2; Ecclesiastes 12:13,14**].

Let us put away any preconceived ideas, and simply take up the Word of God, even prayerfully, and ask God for the Truth of the matter, for if we are seeking Him, His Will, and His Truth, He will give it freely unto us simply for the asking [**Luke 11:1-13**].

We can know for certain that the Scriptures point us to Christ Jesus, for it is written:

John 5:39 KJV - Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 24:27 KJV - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 KJV - Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 KJV - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 3:18 KJV - But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Let us notice that **Acts 3:18**, speaks that “all of his [God's] prophets” foretold that “**Christ should suffer**”. This means we ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die. We shall then also consider the New Testament texts, which are built upon the foundation of the Old Testament texts.

Deuteronomy 21:22 KJV - And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deuteronomy 21:23 KJV - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The Hebrew word for “tree” in Deuteronomy 21:22,23, is [Hebrew: H6086] “**עץ**” [transliterated] “**ētz**”, meaning “[1] tree, wood, timber, stock, plank, stalk, stick, gallows; [A] tree, trees; [B] wood, pieces of wood, gallows, firewood, cedar-wood, woody flax” [Strong's Concordance] which comes from the root word [Hebrew: H6095] “**תַּשְׁעַ**”, [transliterated] “**atsah**”, meaning “shut”. The KJV translates **Strong's H6086** in the following manner, taken from E-Sword KJC [King James Concordance]:

“Total KJV Occurrences: 334:

wood, 107:

Gen 6:14, Gen 22:3, Gen 22:6-7 (2), Gen 22:9 (2), Exo 7:19, Exo 25:5, Exo 25:10, Exo 25:13, Exo 25:23, Exo 25:28, Exo 26:15, Exo 26:26, Exo 27:1, Exo 27:6, Exo 30:1, Exo 30:5, Exo 35:7, Exo 35:24, Exo 35:33, Exo 36:20, Exo 36:31, Exo 37:1, Exo 37:4, Exo 37:10, Exo 37:15, Exo 37:25, Exo 37:28, Exo 38:1, Lev 1:6-8 (3), Lev 1:12, Lev 1:17, Lev 3:5, Lev 6:12 (2), Lev 11:32, Lev 14:4, Lev 14:6, Lev 14:49, Lev 14:51-52 (2), Lev 15:12, Num 13:20, Num 19:6, Num 31:20, Num 35:18, Deu 4:28, Deu 10:1, Deu 10:3, Deu 19:5, Deu 28:36, Deu 28:64, Deu 29:11, Deu 29:17, Jos 9:21, Jos 9:23, Jos 9:27, Jdg 6:26, 1Sa 6:14, 2Sa 6:5, 2Sa 24:22, 1Ki 6:15, 1Ki 18:23 (2), 1Ki 18:33 (3), 1Ki 18:38, 2Ki 6:4, 2Ki 19:18, 1Ch 21:23, 1Ch 22:4, 1Ch 29:2 (2), 2Ch 2:16, Neh 8:4, Neh 10:34, Neh 13:31, Job 41:27, Pro 26:20-21 (2), Son 3:9 (2), Isa 10:15, Isa 30:33, Isa 45:19-20 (2), Isa 60:17, Jer 5:14, Jer 7:18, Jer 28:13, Jer 46:22, Lam 5:4, Lam 5:13, Eze 15:3, Eze 20:32, Eze 39:10 (2), Eze 41:16, Eze 41:22 (2), Hab 2:19, Hag

1:8, Zec 12:6

tree, 88

Gen 1:11-12 (2), Gen 1:29 (2), Gen 2:9 (3), Gen 2:16-17 (2), Gen 3:1, Gen 3:3, Gen 3:6 (2), Gen 3:11-12 (2), Gen 3:17, Gen 3:22, Gen 3:24, Gen 18:4, Gen 18:8, Gen 40:19, Exo 9:25, Exo 10:5, Exo 15:25, Lev 27:30, Deu 12:2, Deu 19:5, Deu 20:19, Deu 21:22-23 (2), Deu 22:6, Jos 8:29 (2), Jdg 9:10-11 (2), 1Ki 4:33, 1Ki 6:23, 1Ki 6:31-34 (4), 1Ki 14:23, 2Ki 3:19, 2Ki 16:4, 2Ki 17:10, 2Ch 3:5, 2Ch 28:4, Est 2:23, Job 14:7, Job 19:10, Job 24:20, Psa 1:3, Pro 3:18, Pro 11:30, Pro 13:12, Pro 15:4, Son 2:3 (3), Isa 40:20, Isa 44:19 (2), Isa 44:23, Isa 56:3, Isa 57:5, Isa 65:22, Jer 2:20, Jer 3:6, Jer 3:13, Jer 10:3, Jer 11:19, Jer 17:8, Eze 6:13, Eze 15:2 (2), Eze 15:6, Eze 17:24 (4), Eze 20:47 (2), Eze 21:10, Eze 31:8, Eze 34:27, Eze 36:30, Joe 2:22, Hag 2:19

trees, 79

Gen 3:2, Gen 3:8, Gen 23:17, Exo 10:15 (2), Lev 19:23, Lev 23:40 (2), Lev 26:4, Deu 16:20-21 (2), Deu 20:19-20 (3), Deu 28:42, Jos 10:26-27 (3), Jdg 9:8-15 (8), Jdg 9:48, 2Sa 5:11, 1Ki 4:33, 1Ki 10:10-12 (7), 2Ki 3:25, 1Ch 16:33, 1Ch 22:4, 2Ch 9:10-11 (2), Ezra 3:7, Neh 8:15, Neh 9:25, Neh 10:35, Neh 10:37, Psa 74:5, Psa 96:12, Psa 104:16, Psa 105:33, Psa 148:9, Ecc 2:5-6 (2), Son 2:3, Son 4:14, Isa 7:2, Isa 10:19, Isa 44:14, Isa 55:12, Jer 7:20, Eze 15:2 (2), Eze 15:6, Eze 17:24, Eze 20:28, Eze 31:4-5 (2), Eze 31:8-9 (3), Eze 31:14-16 (3), Eze 31:18 (2), Eze 47:7, Joe 1:12 (2), Joe 1:19

timber, 23

Exo 31:5, Lev 14:45, 1Ki 5:6, 1Ki 5:8 (2), 1Ki 5:18, 1Ki 6:10, 1Ki 15:22, 2Ki 12:12, 2Ki 22:6, 1Ch 14:1, 1Ch 22:14-15 (2), 2Ch 2:8-10 (3), 2Ch 2:14, 2Ch 16:6, 2Ch 34:11, Neh 2:8, Eze 26:12, Hab 2:11, Zec 5:4

stick, 9

2Ki 6:6, Lam 4:8, Eze 37:16-17 (4), Eze 37:19 (3)

gallows, 8

Est 5:14 (2), Est 6:4, Est 7:9-10 (2), Est 8:7, Est 9:13, Est 9:25

sticks, 5

Num 15:32-33 (2), 1Ki 17:10, 1Ki 17:12, Eze 37:20

carpenters, 3

2Ki 12:11 (2), 1Ch 14:1

staff, 3

2Sa 21:19, 2Sa 23:7, 1Ch 20:5

stock, 2

Jer 2:27, Jer 10:8

stocks, 2

Jer 3:8-9 (2), Hos 4:12

carpenter, 1

Isa 44:12-13 (2)

helve, 1

Deu 19:5

pine, 1

Neh 8:15

planks, 1

Eze 41:25

stalks, 1

Jos 2:6"

The “tree”, as a whole itself, is made up of “sticks” [Hebrew: H6086, same as the word “tree” in Deuteronomy 21:22,23], see **Numbers 15:32,33**:

Numbers 15:32 KJV - And while the children of Israel were in the wilderness, they found a man that gathered **sticks** upon the sabbath day.

Numbers 15:33 KJV - And they that found him gathering **sticks** brought him unto Moses and Aaron, and unto all the congregation.

These “sticks”, or the various parts of the whole “Tree”, in Scripture, are known as the:

[1] Root[s]: [Deuteronomy 29:18; Judges 5:14; 1 Kings 14:15; 2 Kings 19:30; 2 Chronicles 7:20; Job 5:3, 8:17, 14:8, 18:16, 19:28, 28:9, 29:29, 30:4, 31:12; Psalms 52:5, 80:9; Proverbs 12:3,12; Isaiah 5:24, 11:1,10, 14:29,30, 27:6, 37:31, 40:24, 53:2; Jeremiah 1:10, 12:2, 17:8; Ezekiel 17:6,7,9, 31:7; Daniel 4:15,23,26, 7:6, 11:7; Hosea 9:16, 14:5; Amos 2:9; Malachi 4:1; Matthew 3:10, 13:6,21,29; Mark 4:6,17, 11:20; Luke 3:9, 8:13, 17:6; Romans 11:16,17,18, 15:12; 1 Timothy 6:10; Hebrews 12:15; Jude 1:12; Revelation 5:5, 22:16].

A “root” is that part of the “tree” which is generally “in the earth” [Daniel 4:15,23], and “beneath” [Job 18:16; Amos 2:9] or “under” [Ezekiel 17:6] the soil, or “spreadeth out ...

by the river” [Jeremiah 17:8], often “wrapped about the heap ... the place of stones” [Job 8:17].

Any “tree” which was “cut down”, by “the axe” which is “laid unto the root of the trees” [Matthew 3:10; Luke 3:9] or “plucked up by the roots” [Psalms 52:5; Daniel 7:8; Jude 1:12], it is “twice dead” [Jude 1:12], having no hope, it is even as the “second death” [Revelation 2:10, 20:6,14, 21:8].

[2] Stock[s] [Stump, Shoot, Shaft, Stalk[s], Stem]: [Genesis 41:5,22; Exodus 37:17; Leviticus 25:47; Joshua 2:6; 1 Samuel 5:4; Job 14:8; Isaiah 11:1, 40:24, 44:19; Jeremiah 2:27, 3:9, 10:8; Ezekiel 31:14; Daniel 4:15,23,26, Hosea 4:12, 8:7; Acts 13:26; Philippians 3:5].

As it is written, if a “tree” but cut down, yet not to the root, but to even to the Stump with roots left intact in the earth, it still has hope, “**For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.”** [Job 14:7].

King Nebuchadnezzar [II] of [Neo] Babylon, was “**purge[d]**” [pruned; John 15:2] in such a way [Daniel 4:15,23,26], and was delivered from destruction, and shall be in the Kingdom of Heaven [Daniel 4:1-3,36,37].

[3] Branch[es] [Bough[s], Rod[s]]: [Genesis 30:37,38,39,41, 40:10,12, 49:22; Exodus 4:2,4,17,20, 7:9,10,12,15,17,29,20, 8:5,16,17, 9:23, 10:13, 14:16, 17:5,9, 21:20, 25:31,32,33,35,36, 37:17,18,19,21,22; Leviticus 23:40, 27:32; Numbers 13:23, 17:2,3,5,6,7,8,9,10, 20:8,9,11; Deuteronomy 24:20; Judges 9:48,49; 1 Samuel 14:27,43; 2 Samuel 7:14, 18:9; Nehemiah 8:15; Job 8:6, 9:34, 14:7,9, 15:30,32, 18:16, 21:9, 29:19; Psalms 2:9, 23:4, 74:2, 80:10,11,15, 89:32, 104:12, 110:2, 125:3; Proverbs 10:13, 11:28, 13:24, 14:3, 22:8,15, 23:13,14, 26:3, 29:15; Song of Songs [Solomon] 7:8; Isaiah 4:2, 9:4,14, 10:5,15,24,26,33, 11:1,4, 14:19,29, 16:8, 17:6,9, 18:5, 19:15, 25:5, 27:10,11, 28:27, 30:31, 60:21; Jeremiah 1:11, 10:16, 11:16, 23:5, 33:15, 48:17, 51:19; Lamentations 3:1; Ezekiel 7:10,11, 8:17, 15:2, 17:3,6,7,8,22,23, 19:10,11,12,14, 20:37, 21:10,13, 31:3,5,6,7,8,9,10,12,13,14, 36:8; Daniel 4:12,14,21, 11:7; Hosea 11:6, 14:6; Joel 1:7; Micah 5:1, 6:9, 7:14; Nahum 2:2; Zechariah 3:8, 4:12, 6:12; Malachi 4:1; Matthew 13:32, 21:8, 24:32; Mark 4:32, 11:8, 13:28; Luke 13:19; John 12:13, 15:2,4,5,6; Romans 11:16,17,18,19,21,24; 1 Corinthians 4:21; 2 Corinthians 11:25; Hebrews 9:4; Revelation 2:27, 11:1, 12:5, 19:15; see also “**barked**” [Joel 1:7]; see also “beam[s]” [Genesis 19:8 [roof]; 1 Kings 6:6,9,36, 7:2,3,12; 2 Kings 6:2,5; 2 Chronicles 3:7; Nehemiah 2:8, 3:3,6; Psalms 104:3; Song of Songs [Solomon] 1:7]]

[4] Leaf[ves]: [Genesis 3:7, 8:11; Leviticus 26:36; 1 King 6:34; Job 13:25; Psalms 1:3; Isaiah 1:30, 6:13, 34:4, 64:6; Jeremiah 8:13, 17:8, 36:23; Ezekiel 17:9, 41:24, 47:12; Daniel 4:12,14,21; Matthew 21:19, 24:32; Mark 11:13, 13:28; Revelation 22:2]

[5] Knop[s] [Bud[s, ded]]: [Genesis 40:10; Exodus 25:31,33,34,35,36, 37:17,19,20,21,22; Numbers 17:8; 1 Kings 6:18, 7:24; Job 14:9, 38:27; Psalms 132:17; Song of Songs [Solomon] 6:11, 7:12; Isaiah 18:5, 27:6, 55:10, 61:11; Ezekiel 7:10, 16:7, 29:21; Hosea 8:7; Hebrews 9:4; see also “**lintel**” [Amos 9:1; Zephaniah 2:14]]

[6] Flower[s] [Blossom]: [Exodus 25:31,33,34, 37:17,19,20; Leviticus 15:24,33; Numbers 8:4, 17:5; 1 Samuel 2:33; 1 Kings 6:18,29,32,35, 7:26,49; 2 Chronicles 4:5,21; Song of Songs [Solomon] 2:12, 5:13; Job 14:2, 15:33; Psalms 103:15; Isaiah 5:24, 18:5, 27:6, 28:1,4, 35:1,2, 40:6,7,8; Nahum 1:4; Habakkuk 3:17; 1 Corinthians 7:36; James 1:10,11; 1 Peter 1:24]

[7] Fruit[s]: [Genesis 1:11,12,29, 3:2,3,6, 4:3, 30:2, 43:11; Exodus 10:15, 21:22, 22:29, 23:10; Leviticus 19:23,24,25, 23:39, 25:3,15,,16,19,21,22, 26:4,20, 27:30; Numbers 13:20,26,27; Deuteronomy 1:25, 7:13, 11:17, 22:9, 26:2, 28:4,11,18,33,40,42,51,53, 30:9, 33:14; Joshua 5:12; Judges 9:11; 2 Samuel 9:10, 16:1,2; 2 Kings 8:6, 19:19,29,30; Nehemiah 9:25,36, 10:35,37; Job 31:39; Psalms 1:3, 21:10, 72:16, 92:14, 104:13, 105:35, 107:37, 127:3, 132:11; Proverbs 1:31, 8:19, 10:16, 11:30, 12:12,14, 13:2, 18:20,21, 27:18, 31:16,31; Ecclesiastes 2:5; Song of Songs [Solomon] 2:3, 4:13,16, 6:11, 7:13, 8:11,12; Isaiah 3:10, 4:2, 10:12, 13:18, 14:29, 16:9, 27:6,9, 28:4, 33:9, 37:30,31, 40:10,12, 48:32, 57:19, 65:21; Jeremiah 2:7, 6:19, 7:20, 11:16,19, 12:2, 17:8,10, 21:14, 29:5,28, 32:19; Lamentations 2:20, 4:9; Ezekiel 17:8,9,23, 19:12,14, 25:4, 34:27, 36:8,11,30, 47:12; Daniel 4:12,14,21; Hosea 9:16, 10:1,13, 14:8; Joel 2:22; Amos 2:9, 6:12, 7:14, 8:1,2, 9:14; Micah 6:7, 7:1,13; Habakkuk 3:17; Haggai 1:10; Zechariah 8:12; Malachi 1:12, 3:11; Matthew 3:8,10, 7:16,17,18,19,20, 12:33, 13:8,23,26, 21:19,34,41,43, 26:29; Mark 4:7,8,20,28,29, 11:14, 12:2, 14:25; Luke 1:42, 3:8,9, 6:43,44, 8:8,14,15, 12:17,18, 13:6,7,9, 20:10, 22:18; John 4:36, 12:24, 15:2,4,5,8,16; Acts 2:30; Romans 1:13, 6:21,22, 7:4,5, 15:28; 1 Corinthians 9:7; 2 Corinthians 9:10; Galatians 5:22; Ephesians 5:9; Philippians 1:11,22, 4:17; Colossians 1:6; 2 Timothy 2:6; Hebrews 12:11, 13:15; James 3:17,18, 5:7,18; Jude 1:12; Revelation 18:14, 22:2; see also “**firstfruit[s]**” [Exodus 23:16,19, 34:22,26; Leviticus 2:12,14, 23:10,17,20; Numbers 18:12, 28:26; Deuteronomy 18:4, 26:10; 2 Kings 4:42; 2 Chronicles 31:5; Nehemiah 10:35,37, 12:44, 13:31; Proverbs 3:9; Jeremiah 2:3; Ezekiel 20:40, 44:30, 48:14; Romans 8:23, 11:16, 16:5; 1 Corinthians 15:20,23, 16:15; James 1:18; Revelation 14:4]]

[8] Seed[s]: [Genesis 1:11,12,29, 3:15, 4:25, 7:3, 9:9, 12:7, 13:15,16, 15:3,5,13,18, 16:10, 17:7,8,9,10, 12,19, 19:32,34, 21:12,13, 22:17,18, 24:7,60, 26:3,4,24, 28:4,13,14, 32:12, 35:12, 38:8,9, 46:6,7, 47:19,23,24, 48:4,11,19; Exodus 16:31, 28:43, 30:21, 32:13, 33:1; Leviticus 11:37,38, 12:2, 15:16,17,18,32, 18:21, 19:19, 20:2,3,4, 21:15,17,21, 22:3,4, 26:16, 27:16,30; Numbers 5:28, 11:7, 14:24, 16:40, 18:19, 20:5, 24:7, 25:13; Deuteronomy 4:37, 10:15, 11:9,10, 14:22, 22:9, 28:38,46,59, 30:6,19, 31:21, 34:4; Joshua 24:3; Ruth 4:12; 1 Samuel 2:20, 8:15, 20:42, 24:21; 2 Samuel 4:8, 7:12, 22:51; 1 Kings 2:33, 11:14,39, 18:32; 2 Kings 5:27, 11:1, 17:20, 25:25; 1 Chronicles 16:13, 17:11; 2 Chronicles 20:7, 22:10; Ezra 2:59, 9:2; Nehemiah 7:61, 9:2,8; Esther 6:13, 9:27,28,31, 10:3; Job 5:25, 21:8, 39:12; Psalms 18:50, 21:10, 22:23,30, 25:13, 37:25,26,28, 69:36, 89:4,29,36, 102:28, 105:6, 106:27, 112:2, 126:6; Proverbs 11:21; Ecclesiastes 11:6; Isaiah 1:4, 5:10, 6:13, 14:20, 17:11, 23:3, 30:23, 41:8, 43:5, 44:3, 45:19,25, 48:19, 53:10, 54:3, 55:10, 57:3,4, 59:21, 61:9. 65:9,23, 66:22; Jeremiah 2:21, 7:15, 22:28,30, 23:8, 29:32, 30:10, 31:27,36,37, 33:22,26, 35:7,9, 36:31, 41:1, 46:27, 49:10; Ezekiel 17:5,13, 20:5, 43:19, 44:22; Daniel 1:3, 2:43, 9:1; Joel 1:17; Amos 9:13; Haggai 2:19; Zechariah 8:12; Malachi 2:3,15; Matthew 13:4,19,20,22,23,24,27,31,32,37,38, 17:20, 22:24; Mark 4:26,27,31, 12:19,20,21,22; Luke 1:55, 8:5,11, 13:19, 17:6, 20:28; John 7:42, 8:33,37; Acts 3:25, 7:5,6, 13:23; Romans 1:3, 4:13,16,18, 9:7,8,29, 11:1; 1 Corinthians 15:38; 2 Corinthians 9:10, 11:22; Galatians 3:16,19,29; 2 Timothy 2:8; Hebrews 2:16, 11:11,18; 1 Peter 1:23; 1 John 3:9; Revelation 12:17]

Further, it is written, any “**tree**” can only bring forth after its “**kind**” [Genesis 1:11,12]:

Matthew 7:17 KJV - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJV - A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Matthew 7:19 KJV - Every tree that bringeth not forth good fruit is hewn down, and cast into

the fire.

Matthew 12:33 KJV - Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Luke 6:43 KJV - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Paul the Apostle, in the New Testament quotes **Deuteronomy 21:22,23**, in regards to the “tree” that Jesus was hung upon, when he writes:

Galatians 3:13 KJV - **Christ** hath redeemed us from the curse of the law, **being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:**

Peter does the same, recorded by Luke, in reference:

Acts 5:30 - KJV - The God of our fathers raised up **Jesus, whom ye slew and hanged on a tree.**

Acts 10:39 - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom **they slew and hanged on a tree:**

1 Peter 2:24 KJV - **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Other examples, of others in the Old Testament “**hanged on a tree**” are found in **Genesis 40:19; Joshua 8:29; Esther 2:23**.

Now, since it is written, in many places in Scripture, that any “tree”, including the “tree”, as Paul writes and cites, upon which Jesus was hung, is not simply made up of a “**root[s]**”, nor a “**stump**”, nor a “**seed[s]**”, nor a “**flower[s]**”, nor a “**fruit[s]**”, nor a “**knop[s]**”, nor a “**leaf[ves]**”, but incorporating them all, then so also includes, the “**branches**” which come off of the “**stump**” [trunk], and for the cross this is known commonly as the 'transverse' or 'transom' “**patibulum**”, which Jesus carried, further reading, may be done here, for the historical uses of it -

http://en.wikipedia.org/wiki/Instrument_of_Jesus%27_crucifixion .

Let us remember, that Jesus said, “Search **the scriptures**; for in them ye think ye have **eternal life**: and they are **they which testify of me.**” [John 5:39]

Jesus hands were “**stretched out**”, on this “tree”, even to the “**right hand**” and to the “**left**”:

Psalms 88:9 KJV - **Mine eye mourneth by reason of affliction**: LORD, I have called daily upon thee, **I have stretched out my hands unto thee.**

Romans 10:21 KJV - But **to Israel** he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

Matthew 27:38 KJV - Then were there two thieves crucified with him, one on **the right hand**, and another on **the left**.

For it is written of Jesus:

Psalms 22:12 KJV - Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

Psalms 22:13 KJV - They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

Psalms 22:14 KJV - I am poured out like water, and **all my bones are out of joint**: my heart is like wax; it is melted in the midst of my bowels.

Psalms 22:15 KJV - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psalms 22:16 KJV - For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet**.

Psalms 22:17 KJV - I may tell all my bones: they look *and* stare upon me.

Psalms 22:18 KJV - They part my garments among them, and cast lots upon my vesture.

And further:

Matthew 27:37 KJV - **And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.**

For Jesus “**hands**” were “**pierced**” by the “**nails**” [plural], one nail in the right hand, the other in the left, while the accusation, His title, above:

John 20:25 KJV - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see **in his hands** the print of **the nails**, and put my finger into the print of **the nails**, and thrust my hand into his side, I will not believe.

Jesus opened his arms wide, as “**far as the east is from the west**” in His love, to deliver and save:

Psalms 103:10 KJV - He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psalms 103:11 KJV - For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

Psalms 103:12 KJV - **As far as the east is from the west, so** far hath **he removed our transgressions from us**.

For the Scriptures declare that He would deliver by His “**mighty hand**” and “**out stretched arm**”.

The Scriptures declare that though there was the “**tree of life**” in the Garden of Eden on earth [**Genesis 2:9, 3:22,24**], but also seen in Heaven [**Ezekiel 47:12; Revelation 2:7, 22:2,14**]. Yet, the Scriptures speak of other “**tree[s] of life**”:

Wisdom is a Tree of Life:

Proverbs 3:18 KJV - She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Fruit of Righteousness, is a Tree of Life:

Proverbs 11:30 KJV - The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Hope, when it comes, is a Tree of Life:

Proverbs 13:12 KJV - Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Whom is our Blessed Hope?

Titus 2:13 KJV - Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

A Wholesome Tongue is a Tree of Life:

Proverbs 15:4 KJV - **A wholesome tongue is a tree of life:** but perverseness therein is a breach in the spirit.

Wherein is a Wholesome Tongue, but He that speaks the Word?

2 Samuel 23:2 KJV - The Spirit of the LORD spake by me, and **his word was in my tongue.**

1 Timothy 6:3 KJV - If any man teach otherwise, and consent not to **wholesome words, even the words of our Lord Jesus Christ**, and to the doctrine which is according to godliness;

John 1:1 KJV - In the beginning was **the Word**, and the Word was with God, and the Word was God.

Yet, even of these, they speak of Jesus the Christ, crucified upon the cross:

The True Tree of Life, is Jesus Christ:

John 1:4 KJV - **In him was life;** and the life was the light of men. John 1:4

John 14:6 KJV - **Jesus** saith unto him, **I am** the way, the truth, and **the life:** no man cometh unto the Father, but by me. John 14:6

Romans 6:23 KJV - For the wages of sin is death; but the gift of God is **eternal life through Jesus Christ our Lord.**

2 Timothy 1:1 KJV - Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Matthew 7:17 KJV - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJV - A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Luke 6:43 KJV - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Luke 6:44 KJV - For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Luke 23:31 KJV - For if they do these things in a green tree, what shall be done in the dry?

Acts 5:30 KJV - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 KJV - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Acts 13:29 KJV - And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Galatians 3:13 KJV - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

1 Peter 2:24 KJV - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

What is the Fruit of the Tree?

Song of Songs [Solomon] KJV - As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

Genesis 1:11 KJV - And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

[1] James 3:18 KJV - And the fruit of righteousness is sown in peace of them that make peace.

Hebrews 12:11 KJV - Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Amos 6:12 KJV - Shall horses run upon the rock? will one plow there with oxen? for ye have

turned judgment into gall, and the fruit of righteousness into hemlock:

Philippians 1:11 KJV - Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[2] Hebrews 13:15 KJV - By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Ephesians 5:9 KJV - (For the fruit of the Spirit is in all goodness and righteousness and truth;)

[3] Romans 6:22 KJV - But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[4-10] Galatians 5:22 KJV - But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[11] James 3:11 KJV - But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[12] Matthew 3:8 KJV - Bring forth therefore fruits meet for repentance:

1 Corinthians 15:23 KJV - But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The Seed is Christ:

Galatians 3:16 KJV - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ.**

Planted in the soil of the Heart, that it may grow up into a tree after its kind, bearing much fruit to all:

Matthew 13:19 KJV - When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was **sown in his heart.** This is he which received seed by the way side.

Where was the Tree of Life planted? In the Garden, even the Heart of man, which God created to be a Garden... where God was to walk, as the Garden outwardly, so the one inwardly [see also Song of Songs [Solomon, etc]] ...

Genesis 2:10 KJV - And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

John 4:14 KJV - But whosoever drinketh of the water that I shall give him shall never thirst; but **the water that I shall give him shall be in him a well of water springing up into everlasting life.**

[Just as there were 4 in Eden, the number 4 being of menaing 'universal', springing up from within, from Christ, going out unto all the earth from us... bringing life to others in

His name.]

Proverbs 11:25 KJV - The liberal soul shall be made fat: and **he that watereth shall be watered also himself.**

Isaiah 58:11 KJV - And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and **thou shalt be like a watered garden, and like a spring of water, whose waters fail not.**

Jeremiah 31:12 KJV - Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and **their soul shall be as a watered garden;** and they shall not sorrow any more at all.

Isn't it interesting that when Man sinned, thorns and thistles grew?

And as the sin of mankind increases, the whole creation groans and travails, and the other creatures become more diseased and sick? See Hosea 4 and Romans 8:22, etc

That Tree of Life:

Deuteronomy 21:23 KJV - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Acts 5:30 KJV - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 KJV - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

1 Corinthians 2:2 KJV - For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Galatians 2:20 KJV - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 6:14 KJV - But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Jesus himself said, speaking in another manner:

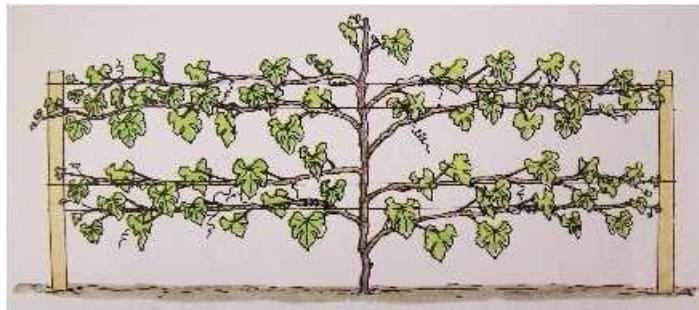
John 15:1 KJV - **I am the true vine,** and my Father is the husbandman.

John 15:5 KJV - **I am the vine,** ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

And since Jesus is "**the vine**", it climbs up and supported by wood, and stretches out its tendrils along the trellises.

Notice:

Source - <http://www.northwest-wine.com/trellis-gdc-350p.jpg>



Source - <http://3.bp.blogspot.com/-ph-6e7DPwD...pe+trellis.jpg>

Source - <https://sp.yimg.com/ib/th?id=JN.4CpH...g&pid=15.1&P=0>

These are not the only examples we may see in Scripture, but let us look further, even in Type:

[1] The Sanctuary, the Pattern/Type given by God, reveals the Cross itself, let us take a look:

[It was] therefore **necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.** Hebrews 9:23

The "earthly" tabernacle, "**the tupos**", the type or plan, being "**patterned**" after the "**heavenly**":

Our fathers had **the tabernacle of witness** the wilderness, **as he had appointed**, speaking unto Moses, that he should **make it according to the fashion** that he had seen. Acts 7:44

And thou shalt **rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.** Exodus 26:30

... they, tabernacle in the wilderness, and that which went with it, were merely the "**patterns of things in the heavens**", which could not truly be "**purified**" with those typological sacrifices ...

... but, says the Holy Scriptures, the Heavenly Sanctuary, the True Tabernacle, "**which the Lord pitched and not man**", "**the heavenly things themselves**", could and must be "**purified**" with "**better sacrifices**" than the typological/shadowy ones ...

According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]. Exodus 25:9

And look that thou **make [them] after their pattern, which was shewed thee in the mount.** Exodus 25:40

And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: **according unto the pattern which the LORD had shewed Moses**, so he made the candlestick. Numbers 8:4

All [this, said David], the LORD made me understand in writing by [his] hand upon me, [even] **all the works of this pattern.** 1 Chronicles 28:19

Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand **in the heavenly [places]**, Ephesians 1:20

Now of the things which we have spoken [this is] the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;** Hebrews 8:1

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:2

Who **serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou **make all things according to the pattern shewed to thee in the mount.** Hebrews 8:5

But **Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands...**" Hebrews 9:11;p

For Christ is not entered into the holy places made with hands, [which are] **the figures of the true; but into heaven itself, now to appear in the presence of God for us:** Hebrews 9:24

Tupos = type, pattern. Strong's G5179 - <https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G5179&t=KJV>

See **Romans 5:14**, Adam was the "figure" of Him who was to come.

See **1 Corinthians 10:6,11** "ensample[s]" is the tupos, of that which we are to learn from, the "pattern".

Skia = shadow, not the substance. Strong's G4639 -

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G4639&t=KJV>

See **Colossians 2:17**, shadow of the types, see **Hebrews 10:1**

See **Hebrews 8:5**, earthly priests and High Priests, but a type pointing to Christ Jesus own Priesthood and High Priesthood

See **Hebrews 10:1**, shadow of the types, see **Colossians 2:17**

AntiTupos = antitype, reality which is greater than the type/shadow. Strong's G499 -

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G499&t=KJV>

See **Hebrews 9:24**: "For Christ is not entered into the holy places made with hands, [which are] **the figures** of the true; but into heaven itself, now to appear in the presence of God for us:"

see also **1 Peter 3:21**.

Let us now establish the pattern/type and reality/antitype:

"...even **Christ our passover** is sacrificed for us..." 1 Corinthians 5:7;p

John the Baptist understood the type/reality, that Jesus was the Anti-typical [fulfillment/reality, that which is the substance, casting the shadow, not the shadow itself],"...Jesus coming unto him, and saith, **Behold the Lamb of God...**" John 1:29;p and "And looking upon Jesus as he walked, he saith, **Behold the Lamb of God**" John 1:36

Since the scripture is clear that Jesus is the "**Lamb of God**", and that Christ Jesus is our "**Passover**", it is clear that the Passover must of necessity be sacrificed upon the 14th day after the New Moon of Aviv/Nisan:

And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover. Exodus 12:11

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. Exodus 12:21

That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exodus 12:27

In the fourteenth [day] of the first month at even [is] the LORD'S passover. Leviticus 23:5

This, should be enough to establish that Jesus, "**our passover**" was to be killed upon the 14th of Aviv/

Nisan, though there is of course many more substantiating texts [**Numbers 9:5, 28:16, etc**], see also **Joshua 5:10**, where they obeyed this ordinance:

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. Joshua 5:10

If Jesus is not the fulfillment of the *tupos*/type, he being the Anti-type/reality/substance, what then is the point of John pointing to Him and saying that He is the "Lamb of God", or to Paul saying "Christ our Passover"? There of course would be no point in them doing so, if the original type did not actually exist to point to the anti-type.

What day then immediately followed the 14th of the Passover? It was the first Day of the feast of Unleavened Bread, which took place always upon the 15th day following the New Moon of the month Aviv/Nisan:

And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. Leviticus 23:6

This was the *tupos* or type. Unleavened is to be without sin, since this leaven was pointing to sin. Christ Jesus died without sin and was so buried, for unleavened bread was also eaten on the Passover day previous.

This first day of the feast of Unleavened Bread was a seasonal feast sabbath, where "**no servile work**" could be done:

In the first day ye shall have an holy convocation: ye shall do no servile work therein. Leviticus 23:7

...this is seen in **Joshua 5:11**, even as the obeyed the ordinances:

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day. Joshua 5:11

The day which immediately followed this first day of unleavened bread, was the wavesheaf/firstfruits offering:

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: Leviticus 23:10

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. Leviticus 23:11

And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. Leviticus 23:12

...we see what God was doing even as we go back to **Joshua 5**, even the day which followed immediately after the first day of the feast of Unleavened bread:

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. Joshua 5:12

Thus from scripture we have so far:

14th Aviv/Nisan = Passover

15th Aviv/Nisan = First day of the feast of unleavened bread, seasonal feast sabbath, no servile work

16th Aviv/Nisan = Firstfruits/Wavesheaf offering

Three consecutive days.

The First fruits is the type/tupos of the Resurrection, being a first part of the great harvest which belongs unto the Lord.

If Christ Jesus was dead for the whole day of the Firstfruits, no matter the chronology, then He is not the fulfillment of the Firstfruits, and we are now stuck with broken scripture, for scripture says of Christ Jesus:

But now is Christ risen from the dead, [and] become the firstfruits of them that slept. 1 Corinthians 15:20

But every man in his own order: **Christ the firstfruits** afterward they that are Christ's at his coming. 1 Corinthians 15:23

The Great harvest comes later.

Christ Jesus could not become the "**Firstfruits**" until Resurrected.

And we may follow this into Pentecost, and further using the Pentateuch, Psalms and Acts, Hebrews and Revelation. If any are interested, we may see this evidence later when requested.

Therefore, without having to demonstrate all, as it would be entirely too lengthy for this study, I will jump ahead to the **Day of Atonement** found in **Leviticus 16 and 23, Daniel and Revelation.**

In the Day of Atonement, there was to be an entirely different atonement than found in **Leviticus 4**. There are multiple atonements, as we may see later, but for the moment, let us consider just the Day of Atonement itself. The sinner throughout the year, if he committed any sin, could come with a sacrifice [generally] and have those sins confessed over the substitute, slay it, and then the blood was carried into further work into the sanctuary. The sinner was 'forgiven' and free to go, but his sins remained 'stored' in the blood which was then taken into the Sanctuary. Once a year there was a total cleansing process where all sin was completely removed. Notice that the sins from the sinner were forgiven beforehand, but not totally removed from the sanctuary until this time. The peoples who sins were 'stored' in the sanctuary could still be cut off of Israel at this time, see **Leviticus 16**. Now is the Day of Atonement, by Scripture, and Prophecy, see **Revelation 14:6-12** to begin with, for "**the hour of his Judgment is come**", while the Everlasting Gospel goes forward to the whole earth in the last days.

However, moving back into this pattern of the Sanctuary, the very places of the Sanctuary itself, demonstrate the pattern of Jesus suffering and sacrifice.

Beginning at the outer court, we have the Altar of Burnt Offering. Moving from there, we come to the Laver of Blood/Water. From thence in the outer court, we move through the veil into the Holy Place of the Sanctuary, and immediately to our right hand is the Table of Shew Bread, and to our left is then the 7 Branch Golden Candlestick, and ahead of us is the Altar of Incense. Moving past these, through the second veil, into the Most Holy Place, we come to the Ark of the Covenant and the Law of God therein. These are in the Pattern of the Cross itself. In each place, Christ Jesus received a wound.

- [1] **Altar of Burnt Offering** – Jesus was pierced in the Feet, by a nail.
- [2] **Laver of Blood Water** – Jesus was pierced in His Side, by a spear, out then came blood and water.
- [3] **Table of Shew Bread** – Jesus was pierced in the Right Hand, by a nail.
- [4] **7 Branch Golden Candlestick** – Jesus was pierced in the Left Hand, by a nail.
- [5] **Altar of Incense** – Jesus died of a Broken Heart, wounded by the sin[s] of mankind.
- [6] **Ark of the Covenant** – Jesus was pierced in the Head, by the Crown of Thorns He wore.

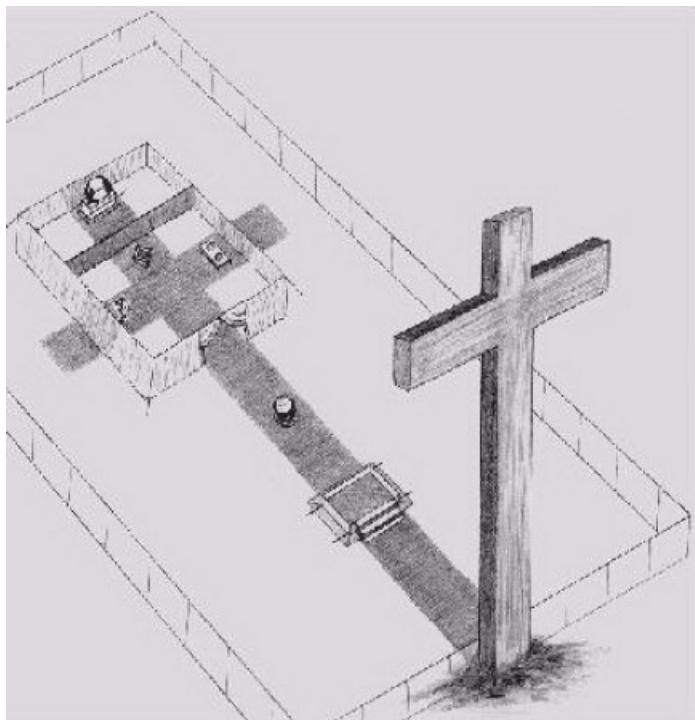


Image Source: <http://www.lightministries.com/SDA/6a8b2bf0.jpg>



Image Source:

<http://1.bp.blogspot.com/-y6wnmN6pkj0/UidgjgxrVKI/AAAAAAAAFE/9FDBEBXSFTw/s1600/Sanctuary.jpg>

There is much, much more in this Pattern given of God, yes, even the whole plan of Salvation/Redemption, and for that, I will recommend presently for further study, Ivor Myers Blueprint, and more later if needed:

<https://www.youtube.com/watch?v=YPTtsIMKZVg>

Jesus was raised in “**flesh and bones**” [Luke 24:39], and forever, that is eternally, will carry those wounds with Him, evidence of the Love of God, of what He did, by becoming man, for us. In that day, when we are all with Him, there will be some who have yet never heard of His great sacrifice for them, and they will ask, and He will tell:

Zechariah 13:6 KJV - And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Yet, there is so much more evidence to demonstrate that Jesus will ever carry those wounds. More may be shared at a latter period, if needful.

Let us now turn quickly to Prophecy, and see the Pattern again:

[1] Isaiah 28:16,17.

Isaiah 28:16 KJV - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJV - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Can any not see Christ Jesus in vs 16 [**compare to Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:8, etc**], but what more in vs 17!

Judgment also will I lay to the line... What is a line?, it is a measuring tool upon the horizontal... as far as the east is from the west; eternal in either direction, relationship of man to man, straight

and righteousness to the plummet... What is a plummet?, it is a measuring tool upon the vertical, binding Heaven and earth together [**Genesis 1:1, vav, aleph, tav**]; from highest to lowest, relationship of man to God, straight

*
*
*
*
*
*
*

And both together...

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe... the truest standard of measurement, the perfect 'meter' - God' love, God is love....

In fact, the Cross, is a Throne. Jesus is Crowned King of the Jews. He has them which are on his right and left. There is also a seat placed upon it also.

There is more, much more, let us look and see, even in the very lives of the Patriarchs themselves:

[1] Moses and Joshua, Aaron and Hur; Exodus 17.

Exodus 17:9 KJV - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 KJV - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 KJV - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 KJV - But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 KJV - And Joshua discomfited Amalek and his people with the edge of the sword.

[A] Moses, representing Jesus as deliverer, goes atop a hill, where all may see him **[Exodus 17:9]**.

Jesus was taken to the hill of the Skull, Golgotha [**Mark 15:22; John 19:17**], where all may see him [**Isaiah 45:22; John 12:32**].

[B] Moses, representing Jesus as deliverer, has two persons beside him, one on the Right, the other on the Left [**Exodus 17:12**].

Jesus, was crucified between two persons, one of the Right hand, the other on the left [**Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18**].

[C] Moses, representing Jesus as deliverer, was victorious for his people, so long as his hands remained outstretched and steady, until the going down of the sun [**Exodus 17:12**].

Jesus, whose arms and hands were each outstretched, with a “nail” [“**as a nail in a sure place**”; **Isaiah 22:23,25**] in each hand, whose “**bones were out of joint**”, even “**as far as the east is from the west**”, that they could not move, were steady, yes even till the going down of the sun [**the “ninth hour”; approx 3 PM**] on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together, his victory assured, memorialized forever. Just as Joshua was victorious, this Joshua was too, over the real enemies of God, delivering the people with “**mighty hand**” and “**outstretched arm**”.

Such a great sacrifice that God has made, for us, to deliver us from the power of sin, satan and self.

[2] Samson; Judges 16. - <https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=16&t=KJV>

[A] Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people [**Judges 13**].

Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever [**Luke 1:35; Acts 4:27,30**], and to be the Saviour and deliverer of all people, who would accept the sacrifice [**Matthew 1:21; Acts 13:23; Romans 11:26, etc**].

[B] Just as Samson, representing Jesus as deliverer, was attempted to be taken many times by his enemies, but could not be until betrayed by a woman [harlot] he loved, for silver [**Judges 16:5,18; even as the type of Christ, Joseph was sold/betrayed by Juda for silver [Genesis 37:27,28]**], into the hands of his enemies as a slave, even though he had “shewed [her] all his heart” [**Judges 16:18**].

Jesus, also could not be taken, until his appropriate time [**Daniel 9:24-27, in the Year AD 31, in the First Month, Aviv/Nisan, on the 14th Day of the Month, being the 6th Day of the week [aka Friday, preparation day], dying at the 9th hour [roughly 3 PM, the time of the evening Sacrifice], to enter into the 7th Day the Sabbath rest of Creation/Redemption**] betrayed by a woman [the harlot Church, physical Israel, even at the hands of Judas], for silver [**Zechariah 11:12,13; Matthew 26:15, 27:3**], into the hands of the enemy, for the price of a slave [**Matthew 27:9**].

[C] Just as Samson, representing Jesus as deliverer, carried “**the bar**” of the “**gate**” [the place of judgment], even the great weight, across his “**shoulders**”, up to the top of a “**hill**” [**Judges 16:3**].

Jesus, also carried the cross [**John 19:17**], after a manner [**Simon of Cyrene, being an example**

for us, to take up that Cross and bear it for Jesus; Matthew 16:24; Mark 8:34; Luke 9:23, up to the hill of Golgotha [Matthew 27:33; Mark 15:22; John 19:17], the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world [Isaiah 63:9], the government and judgment should be upon his shoulders [Isaiah 9:6, 22:22].

[D] Just as Samson, representing Jesus as deliverer, was blinded [Judges 16:21], that he could not see, and was ill-treated and mocked of his enemies [Judges 16:25], the LORD being departing from him [Judges 16:20].

Jesus, also was blind-folded [Luke 22:64], that he could not see, and was ill-treated and mocked of his enemies [Job 12:4; Matthew 27:29,31; Mark 15:20; Luke 23:11,36], apparently forsaken of God [Psalms 22:1; Matthew 27:46; Mark 15:34].

[E] Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars [Judges 16:25] and leaned upon them with his hands outstretched, to the right and to the left [Judges 16:29], east and west, praying [Judges 16:28], and dying with the enemies [Judges 16:30], destroyed the Temple [Judges 16:30], slaying his enemies more in his death, than in his life.

Jesus, also then was placed between two persons, one of the Right hand, the other on the left [Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18]. Jesus said that He would destroy the Temple [John 2:19], by which he slays in/by his death the enmity between God and mankind [Genesis 3:15; Ephesians 2:16, etc], forever magnifying the Law of God, making it honourable [Isaiah 42:21], demonstrating its eternality. His hands and arms outstretched, with a "nail" ["as a nail in a sure place"; Isaiah 22:23,25] in each hand, whose "bones were out of joint", even "as far as the east is from the west" to save and deliver, even unto a gainsaying people.

There are many other examples, in type. I will recommend a book which covers a lot of them - <http://www.amazingfacts.org/store/shadowsoflight.aspx>

Also see for more information and examples here - <http://www.pearltrees.com/awhn/a-witness-to-jehovah/id1601134>

There are many historical evidences which reveal that Jesus died not merely upon a 'stake', but truly a stake with a cross beam, for even the sources which the Watch Tower and Tract society uses, demonstrates this.

For example, the Watch Tower and Tract Society, cites **Justus Lipsius'** work "**De Cruce Liber Primus**" and cite* merely one small section of the work, pointing to a possible type of crucifixion that was historically known, this being the Crux Simplex, Page 19, seen here - <http://brooklyn.org.pl/0000003.gif> or here - http://upload.wikimedia.org/wikipedia/commons/4/47/Justus_Lipsius_Crux_Simplex_1629.jpg, which is also seen in a more modern rendition, in the WTS material "**What does the Bible really Teach?**", **Page 52** [to which I had been given a copy of from a Jehovah's Witness, whom I knew briefly, and fully read], and also may be seen here - http://chb88.net/doc/bh_E.pdf.

Yet Justus Lipsius work cites many types of crucifixions, that were historically known and used, not simply the one pointed out by the WTS, and he also does not point to the Crux Simplex as the one

Jesus was crucified upon, but rather to another, being one with a cross beam, as may be seen here
[Begin on Scanned Pages 1157-1234] -

<https://archive.org/stream/operaomniapostr00lipsgoog#page/n1172/mode/2up>

- Specifically see Pages:

Page 1174 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1173/mode/1up>

Page 1176 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1175/mode/1up>

Page 1177 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1176/mode/1up>

Page 1179 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1178/mode/1up>

Page 1182 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1181/mode/1up>

Page 1203 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1202/mode/1up>

Page 1216 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1215/mode/1up>

Page 1218 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1217/mode/1up>

Page 1220 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1219/mode/1up>

Page 1222 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1221/mode/1up>

Page 1223 - <https://archive.org/stream/operaomniapostr00lipsgoog#page/n1222/mode/1up>

* "... the Watchtower's 1985 Kingdom Interlinear Translation, of which the above woodcut is shown as an illustration:

"Cross" is only a later meaning of crux. A single stake for impalement of a criminal was called in Latin crux simplex. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book De cruce libri tres, Antwerp, 1629, p. 19, which we here present. ... Crux simplex illustrated." - <http://wol.jw.org/en/wol/d/r1/lp-e/1001060094>

[and for more on that work, see here] - <http://jesusisyhwh.blogspot.com/2008/03/justus-lipsius-de-cruce-liber-tres.html>

Looking at the Scriptural evidences again, we can see that the very word "tree" in **Deuteronomy 21:22,23**, as cited before, and requoted in the New Testament by Luke, Paul [**Acts 5:30, 10:39, 13:29; Galatians 3:13, etc**], and Peter [**1 Peter 2:24**], does indeed refer to "tree", as we find the same word used in **Genesis 1:11**. This is the first time that this word is used, and the first use, in Scripture, generally defines the meaning. In the word secondary uses, it also can mean that "wood", or "sticks", etc which come from the "tree", and we can know also, from the very fact that in the beginning, there was no items separate from trees like lumber, for there was no need, in the Garden of Eden. Therefore, anything which came from the "tree" is simply derivative of it. The last use in the Scripture of the Greek equivalent, also refers to a literal "tree", even the "tree of life", again found in the Garden. This is one of the principles of Scripture. First and Last usages, even the Alpha and Omega, the Beginning and the Ending...

The "tree of life" in the Beginning, the "tree of life" in the ending, and the "tree" of "Life" in the center, the Cross of Jesus and Him Crucified, spreading its saving shadow and cover, from the heat and fiery fury of the wrath of God to come.

Even the Commandments of God dealing with the Vertical and Horizontal relationships, God to Man or Man to God, and the other Man to Man. In transgression of His Holy Law, mankind not only became separated from God, they also became disunified from one another.